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The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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[No. 1

GOSPEL OF SRI RAMAKRISHNA.*

It is Saturday, 28th October, 1882. The members of the Brahmo Samaj of Sinti are holding their six-monthly festival in the beautiful garden-house of Babu Benimadhava Pal, and Sri Ramakrishna is invited to grace the gathering. The Master loves the members of the Samaj for their pious nature and they too are devoted to him.

Sri Ramakrishna is seated in the verandah just in the front of the central hall, and a huge crowd of devotees has gathered round him,—some seated, some standing—all in bated breath, anxious to listen what falls from the hallowed lips of the Master. The atmosphere is tense with devotion and spiritual feeling.

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A Brahmo devotee asks : "Has God any form, or He is formless?"

Sri Ramakrishna : " 'This much and no further' " can never be said of Him. He is without form, and with form as well. Those that are Jnanis. **Ineffable nature of Brahman.** that is, to whom this world appears as a shadowy dream, to them He is formless (impersonal). But the

* Translated from the original *Sri Ramakrishna Kathamrita* by 'M.'

devotee feels that he is one entity, and quite another the world ; so to him God appears in His personal aspect with form.

“ The Jnani—for instance the Vedantin—constantly discriminates the Truth, negating all phenomena, saying “not this,” “not this.” As a result of such discrimination, there awakens in him the consciousness that ‘all are false—the ego, the world and all—like evanescent dreams.’ Then the Jnani realises Brahman in his own consciousness, but cannot describe what His nature is by the words of mouth. Do you know what it is like ? It is like a vast ocean, an ocean of *Satchidananda* (absolute existence-knowledge-bliss)—an infinite expanse, no shores to bound it any where,—but here and there its water gets congealed into ice through the cold of Bhakti—gets solidified in the form of ice ; that is, He actually manifests Himself before His devotees assuming some personal forms. But with the rising of the Sun of Jnana, the ice melts away, and then no more is He felt to have a personal aspect, and hence one cannot see any more His personal forms thereafter. What He is, then no body can tell. Who would say ? The one who would say has vanished, no trace of his ‘I’ is found there !

“ When one proceeds with the analysis of the self, the ego or the ‘I’ vanishes away with the process. Just like the onion, peel off first the upper red skin, then the next thick white one, then again the next and next and next, and so on, and ultimately the whole thing disappears, you find no kernel within.

“ When one finds no more the existence of his ‘I’—and who is left there to seek it then ?—there, at that state, who would express how one realises Brahman in Consciousness (Intelligence) ? Once a salt doll came to measure the depth of the ocean, but no sooner it entered into the waters of the ocean, than it got dissolved into it, and so none remained to give the information about the depth.

“ It is the sign of Knowledge that when it dawns fully in man, he becomes silent. Then the salt doll of ‘I’ melts away into the Ocean, becoming one with it,—there remains not even the slightest consciousness of separateness.

“ When a farmer cuts open a channel to bring water into his field from the neighbouring tank, the water flows out with great noise. But no sooner the water of the field comes up to the same level as that of the tank, no more such noise is heard.

“ So long as this self-analysis does not find its end, man argues and discusses with much ado ; but he becomes silent as soon as the finale is reached. When the pitcher becomes full, *i.e.*, when the water inside the immersed jar gets united with the outside water of

the tank—then you hear sound no more. The gurgling sound is heard only so long as it is not full. They used to say in olden days that ‘no ship returns after having once entered into the black waters of the high sea’!

“All difficulties disappear when dies the I!’ But howsoever you may argue, analyse or ratiocinate, the ego never disappears completely. Hence **The ‘I’ dies hard.** for men like you and me, it is good to have the ego of a devotee—that ‘I am a devotee of God.’ For devotee, is the *Saguna Brahman*, i.e., God of infinite attributes. He manifests as a person with forms. He also hears prayers. Whatever prayers you utter are made to Him only. You are not Vedantins or Jnanins. You are Bhaktas. It does not matter much whether you accept the forms of God or not. It is enough to have the feeling that God is a person,—the person who hears our prayers, who creates, preserves and destroys the universe—the person of infinite power. He is easily attained through the path of Bhakti.”

God-Realisation. A Brahmo devotee : “Sir, can God be seen?”

Sri Ramakrishna : “Yes, surely He can be seen. One can see His forms, as well as His formless expression. But how can I make you comprehend it?”

The Brahmo devotee : “By what means can He be seen, then?”

Sri Ramakrishna : “Can you weep for Him with intense longing of the heart? Men weep jugful of tears for children, for wife, for money, etc. But who weeps for God? So long as a child remains engrossed in play with its dolls, the mother engages herself in cooking or other household works. But when it finds no more satisfaction in dolls, throws them aside and weeps out with a loud cry for the mother, the mother can remain no longer in the kitchen, she drops down the rice pot perhaps from the hearth, and runs in hot haste to the child and takes it up to her lap.”

The Brahmo devotee : “How is it then, Sir, that there is so much difference of opinion about the real nature of God? Some say that He has form, and some that He has none,—and again we hear of various forms of God from those that maintain that He is with form!”

Sri Ramakrishna :—“As a devotee realises, so he opines; but in reality there is no confusion in it in the least. First you should attain God somehow, then He himself will make everything clear

to you. Never have you made any move towards that quarter, how could you expect to get all knowledge about Him ?

"Listen to a parable. Once a man went to a garden and saw there a small animal on a tree. He came and told the fact to another man, saying that he had seen a beautiful red creature on a certain tree there, in the garden. The other man contested, 'Why, I too have seen the animal there, when I went to the garden ; but no, it is not red, as you say, it is green ?' There was present another man who bawled out, " Nay, nay, I too have seen it, it is yellow !' There were others again, some of them contended that it was white, some blue, some violet, and so on, and so there arose a big quarrel. Subsequently they all went to the garden to verify the matter and saw a man sitting underneath the tree. On being asked, the man said, 'Well sir, I remain always beneath this tree, and I know the animal very well. What you all say differently about the animal are all true. It takes different colours at different times,—sometimes red, sometimes blue, sometimes yellow and so on. And sometimes I find it again devoid of all colours !"

"So only he who thinks of God always can know His real nature. He knows that He manifests in various forms, in various ways, that He is with attributes and also He is the attributeless Absolute. Only the man who lives underneath the tree knows well that the chameleon puts on different colours at different times, and sometimes no colour at all ; others only exhaust themselves in futile disputation.

"Kavir* used to say, 'The formless Absolute is my father, and the God (in His relative aspect) with form is my mother.'

"He appears exactly in the same form in which His devotee likes to see Him. Ah, is He not of infinite grace towards His devotees ! The Purana tells us that He assumed the form of Rama for the sake of His mighty devotee Hanuman !"

"But form and all disappear before the ratiocination of Vedanta. The final conclusion of that reasoning is that Brahman alone is true and the *World of Name and Form* is false. So long as you have the feeling that 'I am a devotee', it becomes possible to comprehend God as a person and see His manifestation in various forms. But in the eye of logic, even the ego of the devotee must appear as a separating factor that has kept him at a slight distance from the Truth. Do you know why the form Krishna or Kali appears three and a half cubit long ?—Because of its distance.

* The famous saint of Northern India who was claimed as their own both by the Hindus and Mahomedans alike.

Even the sun appears small on account of its distance. Go near it and it would appear so big as beyond all your comprehension. And again, know you the reason why the form of Krishna or Kali is of dark blue hue?—That too on account of the distance. Just like the water of a big tank,—from a distance it appears green, blue or dark; but go near it and take some in your hand, you find it has no colour at all! The sky is blue at a distance, but has no colour near you.

“Hence I say, Brahman is without any attribute (absolute) in the eye of the ratiocination of Vedanta. What His real nature is cannot be expressed by the words of mouth. But so long as you feel your individuality real, the world also is real and real are the different forms of the Divine manifestation—real also is the perception of God's personality.

“Yours is the path of Bhakti. This is very good, very easy path. Who can know fully the infinite God? And where even is the necessity to know Him fully? Having received so precious human birth, ours is only to get Bhakti to the hallowed feet of the Lord. If a jugful of water can quench my thirst, where is the necessity for me to measure how much quantity of water the tank contains? I get quite tipsy even with half a bottle of wine, why then the endeavour to measure how much wine the tavern possesses?”

(To be continued.)

THE ETHICAL ASPECT OF THE VEDANTA.

BY

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PART XIV.

THE IMMEDIATE FRUITS OF KARMA.

Man is impelled to action by the desire of fruit. It is this sway of desire that makes men selfish. So long as man is selfish and is swayed by the desire to appropriate to himself various objects of enjoyment in the world, he cannot rise above the bondage of the flesh to the life of the spirit. In man's nature, however, there is not only the longing to appropriate the objects of enjoyment, but the feeling of disgust born of the satiety which makes him, at a certain stage of his progress, to scorn what the world has to give in the shape of material possessions and pleasures. The poison of worldliness contains in itself also its antidote. For, often in our experience of life, there arrives a stage when revulsion sets in: the

same person who has been zealously pursuing his career of self-indulgence and self-aggrandisement turns an altogether new page in his book of life, becomes indifferent to the objects which formerly attracted him, and even though he may continue engaged in the same pursuits, becomes freed from the overmastering influence of anything like a ruling passion, and gains an equanimity of mind which rises alike above the tumultuous joy of prosperity and the corroding canker of adversity. No one can gain this equanimity who has not been impelled to activity and has not thereby once got entangled within the bewildering maze of worldly desire and passions. No one, too, can gain this equanimity who has not thereby at some time or other become so weary of the enticing satisfactions of life that he feels compelled to seek relief by altogether abandoning them. Thus, it is only absorption in activity which can bear the fruit of equanimity which consists in indifference to the fruits of activity. *Samatva* (समतत्त्व) is its exact Sanskrit equivalent. It is also known as *Vairagya* (वैराग्य) or *freedom from desire* and as *अन्तःकरणशुद्धि*, *purity of mind*.

The Bhagavad-Gita proclaims this truth as a necessary stage in our spiritual progress towards freedom from the bondage of Samsara, —as a stage which precedes all further developments in that direction. Let us first consider the following important sloka, and then proceed to adduce what confirmations of the truth it proclaims are to be found elsewhere in the work. Chapter VI. 3, is as follows :—

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते

“To the sage who wishes to rise to *Yoga*, Karma is said to be the (necessary) means ; and to the same person, when he has risen to *Yoga*, the giving up of all activity (*Sama*) is the means (to the realisation of Atman).”

In the first part of this sloka, *Yoga* is stated to be the direct spiritual fruit of Karma or shastraically-prescribed activity. What is this *Yoga* ? The Gita itself defines it in II, 48 :—

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।

सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥

“O Dhananjaya ! Firmly fixed in *Yoga*, perform Karma, casting off attachment, and being equable-minded in success and failure ; such equable-mindedness is called *Yoga*.”

Here the blessed Bhagavan distinctly proclaims that there is a stage of spiritual progress known as doing action fixed in *Yoga*,—equanimity, or equable-mindedness, whether we meet with success or failure. It stands to reason that this stage necessarily succeed

the stage when we are impelled to action by the impulse of the desire of fruit. It is only when we have often been so impelled, and experienced even to satiety and utter disgust the empty and soulless delights of worldly life, that we begin to do Karma for its own sake,—that which is known as **निष्काम्यकर्म**, action done without desire of fruit. This is the second stage of spiritual progress,—one most difficult to reach, that which when gained makes the further steps in our advance assured to us in a manner which hitherto has been impossible for us even to conceive.

Yoga is a word which has multifarious functions to discharge in the Vedic literature. It is here used in a very technical manner when it is made to mean *equable-mindedness*. It should not at all be confounded with the process of one-pointed meditation known as *Dhyana-yoga* which is treated in Patanjali's *Yoga Sutras* and also in Chapter VI of the *Gita*. This *Dhyana-yoga* comes in at a late stage of spiritual development after a Guru has been gained who can consider us qualified for knowing and realising the nature of the Brahman either as the supreme personal ruler of the universe, or in its impersonal aspect as the Noumenal Atman. When the shastraic doctrine has been learned and we have become firmly convinced of its truth by our mastery of the arguments put forward in the *Upanishads*, then comes the stage when we proceed to practise the processes of meditation which lead to the actual realisation of Brahman. This *Dhyana-yoga* is very different from the early stage of equable-mindedness which we have referred to as *Yoga*, *Vairagya*, or *Chitta suddhi*. So different are the two that it is equally absurd and mischievous to confound them. It is only after this early *Yoga* is reached that a person is called *Yogarudha* (VI. 3)—and the stage of **शम** or abandonment of Karma is prescribed at a later stage as the means to the realisation of the Atman. Between this early *yoga* of equable-mindedness and the later *Dhyana-yoga* there are various intermediate stages to be gone through. A man who is still busy with Karma, who cannot get on for a moment without the physical activity entailed by Karma,—even though he can practise the equanimity which saves him from the stormy passions, tumults and troubles of him who is agitated by the love of worldly gains and the sufferings arising from the disappointments of life—cannot have the time needed for the calm and reasoned inquiry into the ultimate nature of the self and therefore unfit to go through the processes of meditation which are possible only with the entire cessation of the mental and physical pre-occupations involved in the performance of Karma.

There are some who hold that it is possible to perform *Dhyana-yoga* and even have Atmic realisation while still engaged in those mental and physical activities which are involved in Karma. Evidently they are speaking about what they do not know,

—they are evidently ignorant of what is meant by *Samadhi-nishtha*, the state of the man who is engaged in the process of mental concentration. There can be no concentration of the mind upon the inner self, personal or impersonal, without the cessation of external perceptions and activities. The senses can only be turned externally with the aid of the mind. So, when the latter is turned inward, the senses cannot independently be directed outwards towards their objects, and so external activities become impossible. This truth will also become clear if we consider the import of the following three Sutas (or aphorisms) of Patanjali Chapter I. “योगश्चित्तवृत्तिनिरोधः” “Yoga is the suppression of the modifications of the mind” (Sutra 2). “तदा द्रष्टुःस्वरूपेऽवस्थानम्” “Then (when the mind is in the state of repression) the self is in its own natural form as seer” (Sutra 3). The reason given by the commentator, Vyasa, is “विषयाभावात्” “there is no external object perceived.” “वृत्तिसारूप्यमितरत्न” “When the mind is in the out-going state, the self becomes identified with the mind’s modification (by external objects)” (Sutra 4). The reason for this is stated by the commentator as follows :—“दर्शित विषयत्वात्” “as objects are then presented (to the mind).” Thus in the state of concentration (*Samadhi*), no objects external or internal are presented to the mind of the seer, so the seer is self-absorbed. Hence we see how absurd is the contention that it is possible for the mind to be engaged in the active pursuit of secular activities, and still a person can all the while be absorbed into the self or inner principle of consciousness. Much trouble arises from the fact that modern interpreters of the Vedanta have often no practical acquaintance with the truths thereof, or of other kindred sciences. The Gita enumerates *तत्त्वदर्शनम्* or the direct cognition of the reality among the qualifications of the teacher of Vedanta, and is not content with the mere reasoned knowledge of the principles elaborated into a system of philosophy (see Chapter IV, 84). Such direct perceptual cognition—*अपरोक्षज्ञानं* as it is called—is always hard to gain. On the other hand, we have in abundance everywhere people who want to gain a large following of disciples and admirers, to exercise the enchantment of their personal gifts, and to enjoy the elation of spirits arising from the consciousness of a daily expanding influence. This is one of the foremost evils of modern civilisation and one of the foremost causes of the spread of error everywhere in the world.

It may be asked whether such a thing as action without desire of fruit—action which is of the nature of *Yoga*, in the sense above explained—is possible for men anywhere. We say that this is one of the fundamental ideas not only of the Hindu science of the Atman, but it underlies the beginningless ordering of Hindu Society. Not only is it (as above explained) a stage in the evolution of the individual towards freedom from the bondage of matter, but it lies at the basis

of the requirement imposed on every member of Hindu Society that he should observe his vocation in life not as a means of livelihood (*Vrithi*), but as a Svadharma,—as a duty or obligation falling to him as a member of one of the four Varnas or Sections of Society into which he is born and which has existed from time immemorial among the Hindus. This conception of Svadharma—or Sahajam-Karma, vocation entailed by birth, (XVIII. 48 of the Gita)—is peculiar to the Hindus, and here alone every one is to do his duty and pursue his calling in life as a *Dharma* and not as a profitable source of livelihood. Every calling which one inherits from his ancestors and which he is born to pursue as the result of the ripening of his past Karma is the one which is best for his further spiritual evolution ; and no question of honour or dishonour, of superiority or inferiority, can arise in connection with it. Hence it is that the blessed Bhagavan teaches in the Gita III. 35,—

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

“One’s own calling, even though defective in some respects, is better than another’s duty perfectly well performed. Death in performing one’s own calling is to be preferred (as it will lead to life in higher spiritual worlds), while (the performance of) the duty of another entails danger (of leading to life in the nether world of hell).”

This idea of Svadharma or one’s own calling cannot exist in any society not divided into sections or ranks due to birth. No such society exists in any other part of the world. Everywhere else any one is at liberty to change his calling when the prospects of material advantage offered by another are greater at any moment. Here alone our division of society into Varnas on the basis of birth makes the conception of Svadharma possible of realisation in practice. This alone is clearly enough to prove how absurd is the contention of those who hold that the Gita does not prescribe hereditary divisions or classes of society. Only where such hereditary social classes exist can it be possible for an individual to pursue his calling as a prescribed duty and not for the fruits, economic or other, which it is calculated to bring,—i.e., to become a *Yoga-rutha*, i.e., to rise to *yoga*, in the sense above explained.

Some modern interpreters of the Gita have come forward to proclaim their conviction that the Gita nowhere teaches the giving up of Karma and that abandonment of fruit is neither possible nor desirable,—not desirable, because that will lead to the degradation of both the individual and the society ; not possible, for, as Sri Krishna himself teaches (III. 8),—

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ।

“Even the maintenance of your body cannot be properly accomplished, if you do not engage in Karma.”

For, according to the Hindus, the Devas who preside over the elements, preside also over those same elements composing the various organs of the body, and they can only be propitiated by the Karmas which are prescribed in the Sastras (III. 11), as we have already frequently had to insist. Well then, if all this is true, as it unquestionably is, it is not possible to give up Karma, without endangering the very existence of the body ; and so it is not right to hold that the blessed Bhagavan can ever have taught *Karma-sannyasa*, the giving up of Karma in entirety, as either possible or desirable. To this contention we reply as follows. Turn to the slokas of Gita,—Chapter V, 1 and 2. Arjuna asks,—

संन्यासं कर्मणां कृष्य पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥

“ You recommend the renunciation (*sannyasa*) of Karmas, O Krishna, and then also *Yoga* (the performance of action equable-mindedly without regard to success or failure). Tell me which one of these you hold to be superior as your thoroughly settled conclusion ” (V. 1).

To this Sri Krishna replies,—(V. 2)—

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥

“ *Sannyasa* (renunciation of Karma) and *Karma-Yoga* (the *Yoga* of the previous sloka) both serve as the means to the highest bliss ; but of the two, *Karma-Yoga* is superior to *Karma-sannyasa*. ” Both these slokas clearly state that there is such a thing as *Karma-sannyasa*, the entire giving up of Karma (done either as a *Vritti* or means of livelihood, or as *Svadharmā*, i.e., as a duty one's own and without any consideration of fruit). Moreover, *Karma-Yoga* and *Karma-sannyasa* are here brought together and, while it is stated as an unquestionable fact that “ both lead to the supreme bliss,” it is also stated that *Karma-Yoga* is superior to *Karma-sannyasa*, and so not identical with it. Now, what is the reason for this alleged superiority ? Apparently no reason is assigned, and hence all the trouble and contention which has arisen as regards the true teaching of the Gita. But the blessed Bhagavan has not at all left us in doubt as to what that true teaching is. For sloka 6, which so closely follows the two already quoted, says :—

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥

“ O you of mighty arms ! *Sannyasa* is hard to attain without *Yoga* ; the sage who has become possessed of *Yoga* gains (the knowledge of) *Brahman* without much time intervening. ”

This shows that Yoga (as above understood and not as Dhyana or Samadhi) ordinarily *precedes* Sannyasa and makes it possible and easy of attainment. It is this *priority* of Yoga as calculated to lead easily to the attainment of Sannyasa that is evidently the reason for the "superiority" previously ascribed to it (in sloka 2). The eminent commentator, Sridhara, says in his brief commentary on sloka 6,—

“चित्तशुद्धेः प्राक्कर्मयोग एव संन्यासाद्विशिष्यत इति पूर्वोक्तं सिद्धं”

“It is established, as already stated, that Karma-Yoga is superior to Sannyasa—but only before the attainment of purity of mind (Chitta-Suddhi or Yoga).” That is, when one has risen above the desire of fruit and the elation or depression of mind due to success or failure of activity, then—and then only—Sannyasa is certainly superior to Karma-Yoga, for then only can one command the leisure to serve a guru and learn from him the knowledge of the Atman and of the practice of Yoga leading to its attainment. But *before* the attainment of Chitta-Suddhi (Yoga), the taking of Sannyasa can only be an unreality, and many there are who, as we know, now drag the very name of a Sannyasin in the mire instead of commanding,—as all men who are true Sannyasins do and should,—universal respect and devotion. In the days of India's national glory, only the greatest and holiest of men—those who combined piety, learning and wealth—entered the order of monks and ascetics, and donned the red robe and carried the begging-bowl, showing that poverty and rags are not in themselves to be despised, but were to be assumed as the external emblems of an inner spiritual merit and worth kept purposely hidden from the public view. Even in an iron age rare specimens of such noble souls are to be met with to the infinite credit of India in its downfall. Men who fall from such dizzy eminence are usually known as **भ्रातृपतिताः**, men who had raised themselves to high estate but had fallen a prey to temptation, and the appellation carries with it a stigma and a horror in the estimation of the wise which are not easy to comprehend by those who can never rise beyond the clamorous needs and the absorbing sensations of the hour.

We also adduce, as further confirming our exposition of the important topic now on hand, the following sloka (Gita III. 4),—

न कर्मणामनारंभाच्चैकर्म्यं पुरुषोऽभ्युते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥

“Merely by not performing Karma, a person does not gain Naishkarmya (freedom from action), nor merely by Sannyasa does one gain perfection.”

The *first* part of this sloka is intended to inculcate the lesson that Sannyasa or freedom from activity is not to be confounded or identified with a state of mere negation originating in a state of inaction or idleness. It is a state to be reached by a prescribed and preparatory

course of discipline incumbent on the householder who has spiritual aims. Indian asceticism, even when it is purely physical,—*hatha-yoga* as it is called—has a definite goal, *viz.*, that of overcoming the liability to physical wants, maladies and sufferings. But the renunciation of action here is not physical asceticism. It is simply the giving up of the laborious and absorbing breadwinning and ceremonial activities of a householder in order to obtain the leisure needed to serve the Guru who can teach the *Adhyatma-Vidya* (the science of the Self) both in its theoretical and practical aspects so as to reach the goal of freedom from Samsara and the consequent perceptual realisation of the Atman. This condition is to be reached only through the necessary probationary discipline of a busy householder's life leading—it may be in many lives or rebirths—to the Yoga or Chitta-Suddhi already so frequently mentioned, and thence making possible the hard life of a Sannyasin who is bent on gaining the ideal perfection of one who has realised the Self.—The *second* part of this sloka is intended to enter a protest against the supposition that the taking on of the external signs of the order of the Sannyasin and wandering aimlessly about trading, as it were, on the holiness attaching to them in the ignorant mind of the masses, will not lead to the state of spiritual perfection,—for, those who adopt this course have not reached the preliminary essential of Yoga or purity of mind which is the valuable first fruit of the ideal of Karma pursued laboriously while holding the status of a householder. Sri Madhusudana Sarasvati, the famous Advaitic philosopher, writes as follows:—**कर्मजन्यां चित्तशुद्धिमन्तरेण सन्यास एव न संभवति । यथाकथंचिदौत्सुक्यमात्रेण कृतोऽपि न फलपर्यवसायी ।** “Without the purification of mind born of (devotion to shastraic) Karma, Sannyasa cannot at all become possible of attainment. Even if it (Sannyasa) is assumed out of a kind of undefined longing (but without the necessary preparation and qualification) for it, it does not lead to the desired fruit.” Many become Sannyasins to satisfy a diseased craving for the external marks of respectful homage such as prostration and the like which are usually offered by the people at large. But when the latter discover the truth, they hasten to keep out of the pretender's way and then he is reduced to the most abject condition of destitution, starvation and suffering.

The conclusion thus reached by our exposition of the present topic is that there are two fruits of Karma,—*viz.*, (1) Yoga or Karma-Yoga which consists in the mental calm or equipoise which remains the same whether our activities meet with success or failure and (2) Sannyasa or the complete renunciation of activities which succeeds this balanced condition of Yoga in order to secure the leisure needed for inquiring into the science of the self and practising the processes of meditation under the guidance of a Guru till it ends in the ineffable joy of Self-realisation ; and that Yoga is the earlier, and Sannyasa the later of these fruits.

consolation is given that a man may be bolder to bear adversities. There followeth also temptation lest he should grow proud of any good done by him."

Among the Hindus, the Bhaktas have a similar belief in the Divine grace, for says Nanak :—

"The Yogis have attempted their utmost to penetrate the great mystery and the devotees have done their best in singing God's praises, but everything, O Nanak, gets right only when the Lord Hari is kind and gracious."

The great Poet and Bhakta Tulsidas also says :—

"Though there are several ways of *Jnana*, Bhakti, fasts, austerities, etc, mentioned in the scriptures, the illusion is destroyed through the grace of Hari only."

The Christians hold it as a cardinal tenet of their religion that God is sometimes, in dispensation of His grace, pleased to visit His devotees with temptations and tribulations, to serve as an exercise in their struggles for a higher and holier life, and also in order to give them occasions to prove their real worth as to whether they are able to stand in their trials or not. As this grace also can be withdrawn after it is once shown it depends entirely upon His sweet will when He is pleased to visit a particular man with His grace and when to withdraw it, apparently without any consideration as to there having been any change in the devotee's behaviour towards Him or towards his own fellow creatures. They are thus made to suffer pains and afflictions without any fault of their own, even though they have been living an exemplary life.

On the other hand, there is the theory of Karma, according to which no man does ever undergo any suffering without being responsible for a sinful act or acts already done by him. According to this theory all sufferings are attributed to one's own impure thoughts, words and deeds.

Of course, a Christian has no belief in pre-existence ; and therefore, in his belief, God sends His grace or withdraws it at His pleasure with due regard to the exhibition of His own Glory and Power, and also perhaps with due regard to the best interests of his devotee. A Hindu who has a belief in a previous existence as well as in the potentiality of every action to bear fruit, without which no one does ever suffer any pain or affliction or enjoy any pleasure, is not, however, justified to hold any such belief about the Grace of God, although there are numerous instances mentioned in the Puranas, about saints and sages having undergone severest trials, as if to be tested of their sanctity or true merit.

As a matter of fact, the very idea of the grace of God descending on His favourites like Ajamila who was a great sinner, and who in

our imperfect judgment may be considered to have hardly deserved it, in view of the incidents of his life, as mentioned in the Bhagavata Purana, does apparently conflict with the doctrine of Karma, which, as it stands, is that every action has a reaction equal and opposite. It means that all acts done by a man, leave their effects behind to bear fruit in future, whether in the present life or in lives to come. It being so, the converse of it must also be taken as true that no effect is produced in the shape of a punishment or a reward without a previous cause in the form of a bad or good deed, word or thought.

It does no doubt, therefore, appear as a sheer injustice to those who though living a perfectly righteous life are like King Harischandra afflicted with severest troubles and sufferings, not for any fault of their own in the shape of sins or crimes committed by them at least in their present lives, but simply for being tested as to whether they are able to stand their trials, even after enduring severe afflictions. On the other hand the fact of God's grace descending on sinners like Ajamila, will be regarded as quite unfair to those persons who have been undergoing all sorts of troubles and afflictions in order to live a life of righteousness. This is indeed a riddle very hard to solve in view of our belief in the Almighty Power of God, and also with due regard to our other belief in there being no possibility of any suffering without the sufferer having been previously guilty of a sin, or of any enjoyment without the enjoyer having previously deserved it. Its solution is possible in one of these three ways only :—

(1) God being omnipotent can dispense with the operation of the usual law of Karma, when visiting His devotees either with boons or with tribulations, according as He sees fit in the best interest of the said devotees. He is all-powerful, and therefore, he cannot be considered as bound down by any law, psychic or physical.

(2) The act of God's favour towards a sinner, or the sufferings endured by a righteous man, either as an exercise in his struggles for a higher and purer life, or as a test of his rectitude, sanctity etc., might really be the effect of his accumulated past Karma, good or bad respectively, with due regard to which only he has deserved the said favour of God or the said tribulations, and not through any capricious will of the Lord.

(3) All these are mere stories, incorporated in the Puranas with the object of extolling certain virtues, by thus placing material and concrete instances before mankind to induce them to follow their example.

The Personal God is usually given such attributes as Omnipotence, Omnipresence, Benevolence, etc. John Stuart Mill in one of his three essays on Religion, says that granting God to be Omnipotent, He cannot be said to be Benevolent, considering the amount of misery existing in the world. Apart from individual cases of misery, the

distress caused by a wide spread famine or epidemic, or calamities resulting from a volcanic eruption, or an earth-quake, are indescribable. Whole areas are sometimes devastated by such famines or earthquakes, and the living beings who are spoken of as the creatures of a Benevolent God, are subjected to untold miseries, resulting from injury to limbs, starvation and the like. So he says that either God being Omnipotent, does not wish the good of his creatures or being Benevolent, has not the power to do good only to them, *i.e.*, if He is Omnipotent, He cannot be Benevolent, and *vice versa*. It is to avoid all objections of this kind that Sankaracharya denies all attributes in a Perfect Being. As regards the Personal God who has attributes, Sankara says that it is the devotee who conceives of Him as an ideal of worship, existing in all reality for him, as long as he believes himself to have a real individuality differentiated from God ; and it is he who also gives Him attributes for the sake of worship and adoration, from which He is perfectly free in the metaphysical sense. The devotee loves and praises his God, and so he gives all the good attributes to Him. In fact God is All-Benevolent in the heart of his devotees only, who regard even the calamities befalling them as messages of love from their Beloved intended for the purification of the dross of sin and impurities of the heart, which is certainly a great help in God-realisation. To deny the existence of all attributes in the Absolute God, thereby maintaining the entity of a Pure and Perfect Being, free from all imperfections, and also disclaiming all ideas of a personality in Him, and at the same time to hold out to those who love all that is sublime and beautiful, or have an emotional nature, the ideal of a Personal God with attributes, expressing His unlimited love towards His devotees, is in fact Sankara's greatest achievement.

Faith is an essential factor for the realisation of all our wishes and prayers. It is faith in a medicine or a doctor that cures a disease. It is faith in the Guru, which is the real medium of our receiving valuable instruction from him, be it spiritual or secular. So it is faith in the Divine Providence and Divine Grace that produces marvellous results, turning a sinner into a saint. In the eye of a devotee, having an intense faith in His Grace, God is always benevolent, full of mercy and kindness. He never attributes any evil to Him, though constantly surrounded by evil on all sides, thinking that the apparent evil is a blessing in disguise, meant for the ultimate good of mankind.

The Buddhists and others who have no belief in a Personal God having power of interference with man's destiny and actions, believe in the efficacy of the Karma itself to bear fruit, while the Hindus who are believers in a Personal God having power over the actions and destiny of man, attribute all fruition of the seeds of Karma to the judgment of God who awards rewards or

punishments according as He deems fit, after taking into consideration the nature of the acts done, the general tendency of the doer's mind to evil or good, and His own expediency with due regard to His Government of the Universe as a whole. When a man is, by virtue of the effects of some previous acts of his former life or lives, guilty of a heinous sin, but the general tendency of his mind is not on the whole a bad one, he having otherwise lived a virtuous life, the particular sin committed by him, which otherwise would have been punished with some heavy affliction, bodily or mental, is either condoned, or the punishment for it is mitigated through the Lord's Grace. Be it remembered that were it not for the grace of God which seasons His justice, no body would ever be freed from the round of births and deaths to which he is subject in virtue of his Karma. It also takes place, though very rarely, that the Lord's pleasure has the power of changing a habitual and confirmed sinner into a saint by at once drifting his current of thoughts into a virtuous channel only, the seeds of his past evil actions having been burnt through His grace in consideration of his sincere repentance or remorse for his past sins. In fact repentant sinners alone are in need of the Lord's grace, as those who are already living a righteous life do not need any such favour.

No doubt grace comes and goes in succession, but that is due not entirely to any act of God, giving it or withdrawing it at his pleasure, as is said by the Christians, but to the fruition of the *Samskaras* or seeds of actions of previous births, such fruition of the past *Samskaras* depending of course on His pleasure as to at what particular time in a man's life or lives should his past Karma bear fruit.

According to the Advaita Vedanta as there is one Absolute Existence only without a second, there is no individual soul, no God, no slave, no master. Man is essentially free and pure and not bound. Neither are there actions, nor is there any agency, neither rewards nor punishments ; and, therefore, there are no occasions for the exercise of the Lord's grace. It is the ignorance of man only in considering himself as an individual entity separate from the Lord that has produced this delusion of a slave and a master about himself and God respectively, the slave being an instrument only in the hands of his master. Thus it is man alone who has himself created under delusion or through ignorance about the Reality which he himself is, a state of affairs wherein he who is himself the master, or say more correctly, who is neither master nor slave, places himself in the position of a slave at the mercy of his master the Lord God who exists as a master over him as long only as he is under the said delusion. When this relationship of a master and a slave is once acknowledged between God and man, all the acts of the latter will be done under compulsion from the Lord, as long as he regards himself as a slave, the slave having no free will to exercise. In such

a case whatever is dispensed by the Master to his slave, must be accepted as a favour or as a boon only ; and therefore, all gifts must be taken as coming through His grace only, whether dispensed with due regard to the acts of men or at His sweet pleasure. The Hindus, however, do not acknowledge any such injustice in God in dispensing His favours. The Lord is never unjust like worldly masters, for He is ever regardful of the ultimate good of man in dealing His dispensations to him, that good accruing to him either in the present life or in lives to come which can never be foreseen by man. Man is essentially free and so God is. The Lord's position is truly that of a witness of a scene, unconcerned with what is passing before Him ; and it is man alone who though himself essentially free of all these worldly scenes, creates these scenes and drags the Lord also into the said scenes, giving Him all sorts of attributes that do not belong to Him at all.

Although according to the theory of Karma, every action done by man leaves its effects to bear fruit in the present life or in lives to come, the said effects called *Samskaras* lose all efficacy in virtue of the doer either taking refuge in God or surrendering all the fruits of his actions to Him, in which case the seed of past actions are burnt in the same way as they are burnt in the event of a man attaining *Jnana*. Indeed this is one of the ways of attaining *Jnana*, and therefore the seeds of actions done are burnt, as a matter of fact, after the attainment of *Jnana* only.

The conclusion, therefore, is that if a man believes in the dispensation of God, acknowledging Him as his Master, though in reality there is no such relationship as that of a slave and the master between him and God, he being himself essentially pure Atman without any such differentiation, there is no alternative than this that he should submit to his Master's will which is all-powerful, though that will is never exercised entirely arbitrarily, his actions, the general tendency of his mind towards good or evil also being taken into consideration ; and thus he must prosper either materially or spiritually only when His grace visits him and not otherwise, as it is His grace that seasons His justice.

MISCONCEPTIONS ABOUT INDIAN THEISM.

BY

K. S. Ramaswami Sastri, B.A., B.L.

I

The depth and extent of the ignorance that prevails among Western scholars and even among many Indian scholars as to the Hindu religion are amazing. The many manifestations through which run a golden unity—of the highly intellectual and emotional and spiritual Indian mind in its attempt at knowing and expressing the meaning of things and the goal of life are imperfectly understood. It is not so much the subtlety of the ideas that is the cause of this lamentable state of things, but the desire not to see the truth, the desire to be original, and the desire to exalt other religious, philosophical, and ethical systems by all means and arguments.

Dr. Nicol Mac Nicoll's recent book on *Indian Theism* is remarkable as an instance of this glaring defect. It makes a considerable display of learning but the learning is only spurious learning born of the study not of the original sources but of books about books. It is not my object to write out a full refutation of its many erroneous statements and fallacious reasonings that disfigure almost every page of the work. To do so would mean the writing of a book, which is a separate task by itself. My purpose in this article is to take only a few of the major arguments and misconceptions and show their hollowness, and my object in doing so is to prevent immature Indian readers from having their minds misinformed and misguided by the learned doctor's book.

Its historical disquisition on the development of Indian theism bristles with errors, but I do not propose to go into that question here. I shall deal here with the last two parts of the book dealing with *Theology*, *Criticisim* and *Appreciation*. In the chapter dealing with theology, he thinks that Indian theism was threatened and eventually sported by formalism, the power of the priest, pantheism, and morbid intellectualism. Words, words, words !!! It is in India and India alone that religious thought is broad-based upon life and yet is always soaring into infinity. It makes provision for varying types and grades of inner endowment. What are the distinctive traits of theism according to the learned doctor? He

says : "The unity of God and the reality of moral relations, the possibility of a fellowship between the Deity and his worshippers which never passes into unconscious absorption, man's freedom and his immortality, these we may believe to be essential to theism and to follow inevitably from it." That these aspects are affirmed in Hindu religion must be obvious to even the most superficial student of it. It is clear at the same time that they are in right relation to the aspect of Law and that of Light. Simply because Christianity affirms a Theism that is imperfectly related to Law and to Light, it is not right for a truth-seeking mind to belittle the importance of a religious system in which Law, Love and Light have a due co-ordination, Law leading unto Love and Love leading unto Light.

Dr. Mac Nicoll says : "God is intellectually apprehended or surmised by the Upanishad-seekers—a Being so rarefied and so transparent that he must, as they conceive, be the final and absolute One." This view is utterly wrong. The Upanishads take up the quest of the soul after it is purified by a life of holy works and a life of love, when its inner eyes can bear the effulgence of the Divine glory. Simply because they take up the quest from a high altitude reached after a great deal of effort, it is absurd to say that the effort already undergone is ignored or looked down upon. Ernest Horowitz says in his *Short History of Indian Literature* : "The ancients meant by theosophy intuitive wisdom which shines in pure and selfless hearts. But the modern teachings which are labelled theosophical, though they have appropriated the venerable name and the occult phraseology which has gathered round it, have caught little of the hidden spirit, the souls truest and best. For sounder is the teaching supplied by Master Eckhart (1300 A.D.) and Jacob Boehme (1006 A.D.) two German theosophists ; but what is the pale light of their veiled utterances compared to the vivid realisation and fearless language of the golden Upanishads ?" Dr. Deussen says that the Vedanta in its unfalsified form is the true support of pure morality. Further, it is only one who has not studied the Upanishads themselves that would venture to make the assertion that Dr. Mac Nicoll has made. They emphasise the need for purity, self-discipline, unselfishness, and renunciation. They refer in terms of passionate love to the uplifting of the soul to His lotus feet by the force of love. They describe the names and forms of manifested Godhead and incarnate Godhead, and the love and grace and mercy of God. They realise and declare the Unity of God :

सब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराद् ।

स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः ॥ (1)

(*Kaivalya-upanishad*).

Their greatest glory is in the circumstance that by a vivid flash of vision they realise and declare how even above service and fellowship of God is the ineffable rapture of union with Him. To the mind full of anthropomorphic tendencies this seems to be a dangerous leap into the void, a negation of happiness, a violation of moral life. But it is the final flowering of a pure and moral and devout life, the crown and fulfilment of all happiness, and the attainment of the eternal and the Infinite Light.

मकरन्दं पिबन्धृङ्गो गन्धास्त्रापेक्षते यथा ।

नादासक्तं सदा चित्तं विषयं न हि कांक्षते ॥ (2)

(*Nadabindupanishad*).

This highest bliss is not living in a rarefied intellectual atmosphere, but the Mount Everest—the loftiest summit—of the eternal mountain of happiness scaled slowly with the help of the staff of purity and love and of the guide of the Divine Teacher. It is a misconception to suppose that this lofty state of the soul prevents the love and enjoyment of the Saguna aspect of God or the helping at the triumph of purity and righteousness in the world. The Bhagavatha says :

आत्मारामाश्च मुनयः निर्गुन्या अप्युरुक्मे ।

कुर्वन्त्यहैतुकीं भक्तिं हृत्स्थभूतगुणो हरिः ॥ (3)

And the Lord declares in the Gita. III. 26, :

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

Sri Sankaracharya, the founder of Advaitism, has given to the world some of the most perfect of devotional gems in Sanskrit literature. The supposed contradictions and discords of the Hindu religion form a grand unity and harmony which an imperfectly spiritual mind can never realise in an adequate measure.

(1) He is Brahma, He is Siva, He is Indra ; He is the immutable, the supreme, the self-existent. He is also Vishnu, He is Prana, He is Time, He is Agni and the Moon.

(2) As a bee never cares for the fragrance of a flower while drinking its honey, so the mind ever absorbed in the Sound (heard during the yogic practices) never desires the sense-object.

(3) Even the self-contented saints who have gone beyond the three gunas, show their motiveless devotion to Urukrama (Vishnu)—such is the glory of Hari.

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Dr. MacNicoll says further that "It (the theism of the Upanishads) is intellectual and aristocratic while the popular devotion on the other hand was emotional and democratic." Words, words, words again ! What is the applicability of the terms aristocratic and democratic in this connection it is absolutely impossible to understand. The further view that the Upanishadic seers cared more to ascertain how man can climb to God than to know how God descends among men and that the climbing up to God is a mental rather than a moral toil is equally wrong. The great end of life was certainly proclaimed to be :

अयं हि परमो धर्मः यद्योगेनात्मदर्शने ॥ (1)

But if after a full and careful study of the Hindu sacred books a scholar is not able to know that the final realisation of God is neither a moral nor a mental act but is something far higher and more intimate than service or mentation, his labours are fruitless and his learning is thrown away. A perfectly disciplined and moral life sweetened by the raptures of spiritual emotion and elevated by rare moods of contemplation and inner discernment leads to the beatitude of God-realisation according to the highest proclamations of the Hindu religion.

Dr. Mac Nicoll says : "The doctrines of divine grace and of the divine self-manifestation are the discovery of the heart rather than of the intellect ; they are the products of a sense of moral need—or rather, perhaps, we may more truly say, revelations granted to it—rather than the postulates of pure reason." If the learned doctor feels an element of unsatisfyingness in saying that the sweet doctrines of grace and incarnation are the products of a sense of moral need, because this empties the doctrines of their elements of reality and make them mere figments of the heart and a mere "flattering unction to the soul," and hence says that the doctrines are revelations, then the doctrines of *Avidya* and *Kaivalya* are equally revelations and not mere products of a sense of mental need. The real trouble is that each man understands by revelation what comforts his individual soul and calls other doctrines mere figments of the brain.

Dr. Mac Nicoll says : "We can see how when Sankaracharya came to the Upanishads, that he might formulate from them a theory of the universe, it was only by the help of such a *tour de force* as the *Maya* doctrine provides that he could ever solve their logical antinomies and build them up into a consistent system."

(1) This is the Supreme Dharma that exists in the self-realisation through Yoga.

There is no doctrine in this world so miserably misunderstood as this doctrine of *Maya*. Swami Vivekananda says well : " But the *Maya* of the Vedanta, in its last developed form, is neither Idealism nor Realism, neither is it a theory. It is a simple statement of facts, what we are and what we see all around us." I merely recognises that there are varying states of being and grades of truth. Sometimes the affirmations of direct perception have to be corrected by a reference to the laws of inference. Sometimes the conclusions of logic have to be corrected by a reference to direct experience. The *Maya* doctrine is the affirmation of the highest realisation. It does not negative the existence of the world. Sri Sankaracharya says in the Sutra Bhashya :

असति विषये विषयसारूप्यानुपपत्तेः । बहिरूपत्वत्वेऽत्र विषयस्य ।

He merely says that the existence of the world is not a *Paramartha Satta* but a *Vyavaharika Satta*. We cannot discuss this view at great length here but it is impossible to understand where the *tour de force* comes in. The term *Maya* is variously understood and explained in the various Indian systems of thought, but through all of them there runs a unity of idea which is not realised as well as it ought to be. It is the sum-total of all powers and energies in the universe. It is subject to the Lord, and the difference between the Lord's *Avatara* and the birth of men is that He of his own grace and love takes a human form through the instrumentality of His *Maya* whereas a human being takes birth according to his *Karma* and without any choice of his own in the matter. The *Svetasvatara Upanishad* says :

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं ॥

[Know that *Maya* is *Prakriti*, and that *Maheswara*, the Supreme Lord, as the possessor and controller of *Maya*].

In relation to the individual soul it is called also *Avidya* (ignorance) because his own *Karma* and attachment to the world of energies and effects prevent his rising to the ineffable joys of God-realisation. When viewed from the point of view of *Iswara* who yearns to lead all souls to the heaven of His Love, it is called His grace or *Karuna Sakti*. When viewed from the standpoint of the absolute it is called *Maya* which does not imply that the world is non-existent but means that the world has a dependent existence and an inferior kind of permanence in comparison with the Absolute. Through Love and Knowledge we have to rise above the universe

of energies and effects into the radiance of the Absolute. The Lord says in the Bhagavad-Gita :"

दैवी शेषा गुणमयी मम माया द्रव्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

[Ch. VII, 14].

[This divine Maya of mine, whose essence is the three Gunas, is hard to outsoar. They outsoar it who seek refuge in me.]

Thus Dr. Mac Nicoll's sweeping remark that "the popular theisms are too exclusively emotional, the aristocratic mysticisms are too exclusively intellectual" is absurd and untrue. His inability to understand Indian religion becomes most painfully apparent when he deals with the *Gita* which he regards as an attempt—unsuccessful though well intended—at a reconciliation of irreconcilable moods of the spirit. He is quite unable to realise the beauty of the grand synthesis contained in that wonderful divine lay. He says : "From the point of view of theism the failure of the religion here presented lies in its vacillation between two views of the nature of the highest good, that to which it is a state of contemplation and that which regards it as a state of self-sacrificing activity." The vacillation thus newly discovered does not lie in the book but is only in the mind of the doctor. In the holy book we have a synthesis of work, love and knowledge, and there is no hint of doubt or vacillation there. Any one who contemplates life steadily and sees it whole must realise that work is not an end in itself but a means to an end. Love and Knowledge are not means but form the end because they are infinite in their nature and do not lead to anything further or more fundamental. Even in the case of the liberated souls the Lord lays an injunction to conform to the Law lest the world be misled by their conduct. Sri Krishna says :

न मे पार्थास्ति कर्तव्यं क्षिप्तुं लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥

यदि ह्येहं न वर्तेयं जातु कर्मण्यतद्रितः ।

मम बन्धनां नु वर्तन्ते मनुष्याः पार्थ सर्वशः ॥

उत्सीदेयुरिमे लोकाः न कुर्यां कर्मचेदहं ।

संकरस्य च कर्ता स्यामुपहन्वामिमाः प्रजाः ॥

सत्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्यसकः शिकीर्षुर्बौकसग्रहं ॥

न बुद्धिमेदं जनयेत् अज्ञानां कर्मसंनिनां ।

ओषधेस्तर्पकमाग्निं विद्वान्युक्तः समाचरन् ॥

[Ch. III, 22-26].

[There is nothing in the three worlds, O Partha, that has to be done by me, nor is there anything unattained that has to be attained by me. Yet I stay in the realm of action. For if with unwearied energy I do not stay in the realm of action, all men will follow my way, O Partha. Thus the worlds will be ruined if I do not perform acts, and I shall be the cause of confusion of castes and shall be the cause of the ruin of these creatures (whom I desire to uplift). As the unilluminated act in a spirit of attachment, O Bharata, so should the wise act in a spirit of detachment, desiring the welfare of the world. Let no wise man unsettle the minds of those ignorant men who are attached to action, let him cause them to do all acts, doing such acts himself in the proper spirit].

I do not propose to go here into a detailed consideration of the learned writer's views about the various systems of philosophy and religion in India lest this article should swell to the size of a book. Suffice it to say that the views are replete with misstatements and misconceptions. He naturally finds it difficult to understand the synthesis of the ideas of the *Nirguna* and the *Saguna* aspects of God, and of work, devotion and knowledge. In this connection we may well remember Tulsi Das's view in his immortal Ramayana : " There is no difference between the *Saguna* and the *Aguna*, so declare saints and sages, the Veda and the Puranas. The formless, invisible, and uncreated Immaterial out of love for the faithful becomes materialised. How can this be ? In the same way as water is crystallised into ice. . . . In Rama who is the Supreme Being and the Sun of the world, the night of delusion can have no part whatever. . . . Delusion affects Rama in the same way as smoke or cloud or dust affects the brightness of the heavens."

THE RAMAKRISHNA MISSION BANKURA FAMINE RELIEF WORK.

We have received the following report from our relief centres in Bankura :—

Since our last report the famine, after attaining its maximum limit of expansion, is now growing in intensity. All classes of people are now affected by it. The labouring class, which has long ago become its victim, is now living entirely on public charity. Though there were some showers of rain yet they are too insufficient to make the hard soil yield to the ploughshare. More heavy showers are needed for the cultivation to begin with. The next difficulty is to find out labour for them. The middle class people, who engage them in their fields, have also fallen a prey to the terrible famine. In our

inspection, we have met with such families who have sold away all their goods and cattle and are now living on boiled green custard-apples, guava and other wild vegetables. They have nothing left to provide themselves with better food. Babies and children also are compelled to swallow all these things, for want of milk. The consequence is that diarrhœa and dysentery have broken out among them. Their appearance is so haggard, lean and thin that one doubts as to whether they would survive till to-morrow. One thing we have to complain against them is their strong attachment for self-respect. They would never speak out their real condition to charitable bodies. So we have to search out the distressed families before we can offer any help. The distress among this class is so widespread that nearly all of them need urgent help. In eight months the famine has made them totally destitute.

We have opened a new centre on a small scale at Koalpara in Kotalpur Sub-division. We have opened two other Sub-centres, viz., Chaharabad and Birdra, subordinate to Indpur and Koniamara centres, respectively.

A brief table of distribution, from 22nd March to 22nd April, is given below. Temporary helps are also included herewith.

<i>Names of centres.</i>	<i>No. of villages.</i>	<i>No. of recipients.</i>	<i>Amount of rice.</i>
Indpur	95	1060	Mds. 55 0
Do. (next week)	95	1067	55 0
Do. "	64	771	40 0
Do. "	60	780	40 20
Do. "	64	764	40 0
Bankura	21	128	7 0
Do. (next week)	25	153	8 0
Do. "	35	223	12 0
Do. "	36	249	14 0
Do. "	37	260	13 20
Koniamara	41	755	38 0
Do. (next week)	41	785	42 0
Do. "	29	838	17 30
Do. "	29	851	18 20
Do. "	30	869	20 0
Sonamukhi	41	526	27 20
Do. (next week)	41	627	31 20
Do. "	60	739	39 0
Do. "	60	762	38 10
Do. "	67	775	40 0
Chaharabad	31	295	15 0
Do. (next week)	32	320	16 0
Do. "	33	326	16 20
Birdra	30	528	28 0

<i>Names of Centres.</i>	<i>No. of villages.</i>	<i>No. of recipients.</i>	<i>Amount of rice.</i>
Birdra (next week)	30	536	Mds, 28 20
Do. "	30	561	30 10
Koalpara	8	55	2 14
Do. (next week)	8	56	1 35
Do. "	11	83	3 2

Clothes were also distributed from all the centres. We are thankful to the Bankura District Board for giving us clothes.

In all our centres, specially at Indpur, people are suffering from scarcity of drinking water. Nearly all the tanks and wells have dried up. We have dug out a tank at Indpur at Rs. 500 and also some wells. But this is only a drop in the ocean. Many such are wanted to meet the pressing need of the situation. We appeal to the public to help us in carrying on this work of excavation.

The task before us is very great. It requires hearty co-operation of the public. We are unable to give adequate help for want of sufficient funds. We, therefore, hope and trust that the generous public will help us in this work of saving the starving thousands.

Any contributions, however small, will be thankfully received at any one of the following addresses :—

- (1) Manager, Udbodhan, 1, Mukherji Lane, Baghbazar, Calcutta.
- (2) Swami Brahmananda, President, Ramakrishna Mission Math, Belur P. O., Howrah or (3) the undersigned.

SHARVANANDA,

Ramakrishna Mission, Mylapore, Madras.

SWAMI VIVEKANANDA ON EDUCATION.

If there is any meaning in the discussions in the press and platform on educational matters, which are now carried on more frequently than ever, there is no room to doubt that the whole country is convinced that our educational system is not only most unsatisfactory, but is also positively harmful in certain respects. At the recent Provincial Educational Conference held at Madura, the President who is a great scholar and educationist, found the existing system of education to be full of defects and very similar views are held by a great many of our leaders. It is hardly necessary to argue the point that unless our educational activities are directed in proper channels, it would be foolish to expect a strong, healthy and prosperous India which every one of us is most anxious to bring about as early as possible. The glorious Sri Swami Vivekananda used to observe frequently that the ruin of our country was due to the loss of 'Shraddha'—faith in our own selves. The loss of this *Shraddha*, Swamiji always used to say, was due to our defective education. Of this latter he spoke as follows: "We have had a negative education all along from our boyhood. We have only learnt that we are nobodies. Seldom are we given to understand that great men were ever born in our country. Nothing positive has been taught to us. We do not know

how to use our hands and feet. We master all the facts and figures concerning the ancestors of the English, but we are sadly unmindful of our own ! We have only learnt weakness” Regarding the present University system, Swamiji said in his characteristic way :—“It is almost wholly one of defects. Why, it is nothing but a perfect machine for turning out clerks. I would even thank my stars if that were all. But, no ! See how men are becoming destitute of *shraddhu* and faith, they would assent that the Gita was only an interpolation and that the Vedas were but rustic songs ! They would like to master every detail concerning things and nations outside India, but if you ask them they do not know even the names of their forefathers up to the seventh generations, not to speak of the fourteenth !” But as was characteristic of Swamiji’s nature, he could never be satisfied with a purely destructive criticism and it ought to be known more widely that he had very definite and clear ideas about the proper education for our boys. He maintained that education should be on the same lines as of old, namely, Guru Grihavasam or living with the Guru. But with this education, he wanted to combine modern Western Science, for he used to say that both were necessary. In order to bring about the old institution of “living with the Guru” Swamiji says, “What we want are, Western Science coupled with Vedanta, Bramhacharya as the guiding motto and also Shraddha and faith in one’s own self. Another thing that we want is the abolition of that system which aims at educating our boys in the same manner as that of the man who battered his ass, being advised that it could thereby be turned into a house.” He explains the latter observation as follows—“The teacher spoils everything by thinking that he is teaching. Thus the Vedanta says that within man is all knowledge — even in a boy it is so—and it requires only an awakening and that much is the work of the teacher. We have to do only so much for the boys, that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes, etc., and finally everything will become easy. But the root thing is Religion.” He used to add, “What does it matter if the higher education remains or goes. It would be better if the people got a little technical education so that they might find work and earn their bread, instead of dawdling about and crying for service.” By higher education, Swamiji never meant mere study of material sciences and turning out things of every day use by machinery but on the other hand, its use is to find out how to solve the problems of life. His plan was that we should study, independent of foreign control, different branches of knowledge that is our own, and with it the English language and Western Science and also technical education and all else which might develop the industries, so that, men instead of seeking service, may earn enough to provide for themselves and save something against a rainy day.” Swamiji emphasised that true education was to be gained by constant living in communion with nature and that boys should live from their very boyhood with one whose character is like a blazing fire and should have before them a living example of the highest teaching. Swamiji pointed out frequently that India had all good prospects so long as *Tyagis* (men of renunciation) used to impart knowledge and added that “India, will have to carry other’s shoes for ever on her head if the charge of imparting knowledge to her sons does not again fall upon the shoulders of Tyagis.” Enough has been said to shew that the great need of the hour is ‘Education’ on proper lines and the details of this subject will be discussed on subsequent occasions.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

यथा as एकः one single अग्निः fire भुवनं the world प्रविष्टः (सन्) having entered रूपं रूपं to every form प्रतिरूपः alike form बभूव becomes तथा so एकः one single सर्वभूतान्तरात्मा the soul that exists in all the beings रूपं रूपं to every form प्रतिरूपः alike (भविता becomes) च and बहिः outside.

As one fire having entered the world assumes forms according to the shapes of the different objects (it burns), so the one soul that exists in all the beings, appears in (different) forms according to the different objects (it enters), and (exists) also without.

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[And exists also without—The one Atman not only pervades all the beings and appears variously according to the different forms it embodies, but in its own pure nature it is quite separate from those forms and unaffected by them : Through the *upadhis* (i.e., the mind, the senses and the body) it assumes various forms, but in itself it is transcendental and beyond all Name and Form.]

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

एकः one single वायुः air यथा as भुवनं the world प्रविष्टः (सन्) having entered रूपं रूपं to the different forms प्रतिरूपः alike form बभूव becomes ; तथा so एकः one सर्वभूतान्तरात्मा the Atman that abides in the heart of all beings रूपं रूपं to the different forms प्रतिरूपः alike form (भवति becomes) बहिः outside च and.

As the one air, having come into the world, assumes (different) forms according to the different objects (it enters as breath), so the one Atman that abides in the heart of all the beings appears in different forms according to the different objects (it enters), and (exists) outside also.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषे बाह्यदोषः ।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥

११ ॥

सर्वलोकस्य of all beings चक्षुः eye सूर्यः the Sun यथा as चाक्षुषैः ocular बाह्यदोषैः external impurities, तथा so एकः one सर्वभूतान्तरात्मा the soul that resides in all beings लोकदुःखेन (सह) to the miseries of the world न लिप्यते does not get attached, (यतः सः because he) बाह्यः separate, beyond.

As the Sun, the eye of the whole world, is never contaminated by the external ocular impurities, so the one Atman that resides in all the beings, is never touched by the miseries of the world, (as it is) beyond (the world).

[Note.—The light of the sun makes everything visible, yet it is not contaminated by the defects of the object it illumines, so the transcendental Atman making every life possible by its existence, remains untouched by the miseries of the world, i.e., by the Karma and the bondages in life it entails. It is the unscrutable Avidya or the Nescience that has superimposed the phenomena of personality and the world—the Subject and the Object—upon the transcendental Atman just as the phenomenon of snake is superimposed upon a piece of rope when seen in the dark or dim light through ignorance; and as such, the superimposition does not affect in the least the real nature of the Atman, as the rope is never really affected by the snake-imposition.

Here is the clear indication of the *Vivarta Vada* (the Doctrine of Superimposition) propounded by Sri Sankaracharya.]

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषां ॥

१२ ॥

यः who एकः one वशी controller सर्वभूतान्तरात्मा the soul of all beings एकं one single रूपं form बहुधा manifold करोति does ; तं him ये those धीराः wise men आत्मस्थं as existing within the self अनुपश्यन्ति see, तेषां their (एव alone) शाश्वतं eternal सुखं happiness (भवति is), इतरेषां others न not.

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(That) one (supreme) Ruler, the soul of all beings, who makes His one form manifold,—those wise men who perceive Him as existing in their own self, to them belongs the eternal happiness and to none else.

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति

कामान् ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषां

॥ १३ ॥

अनित्यानां in the midst of the non-eternals नित्यः the eternal, चेतनानां of the conscious चेतनः consciousness (intelligence), एकः one (सन् being) यः who बहूनां of many कामान् desires विदधाति fulfils, ये those धीराः wise men तं Him आत्मस्थं existing within the self अनुपश्यन्ति perceives, तेषां theirs शाश्वती eternal शान्तिः peace, इतरेषां others न-not.

He, the eternal among the non-eternals, the intelligence of the intelligent, who, though one, fulfils the desires of many,—those wise men who perceive Him as existing within their own self, to them belongs the eternal peace, and to none else.

[*The eternal among the non-eternals*—The world is a flux, a constant change of appearances, a transient play of Name and Form, hence it is rightly called non-eternal. But no flux could be possible without a basis that is unchangeable, as no flowing river could be possible without a permanent bed to flow upon, so the Atman, the immutable absolute Consciousness, is perceived to be the eternal basis of the shifting shadows of the world-phenomena. The relation between Brahman and the universe is similar to what exists between the picture-shadows and the screen in cinematograph, or between the form of an object and its atomic constituents : one is real and permanent, and the other is shadowy and evanescent.]

Fulfils the desires of many—by dispensing to the Jivas the due results of their Karma through the ministration of the Law.]

तदतदिति मन्यन्तेऽनिर्देश्यं परमं सुखं ।

कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

(यतयः the sages) (तं that) अनिर्देश्यं indiscribable परमं supreme सुखं bliss तद् that एतद् this इति thus मन्यन्ते think (perceive), नु कथं how तद् that विजानीयां shall (I) know ? किम् whether उ भाति shines (in its own light) वा or विभाति is luminous (in other's light).

(The sages) perceive that indescribable supreme joy as 'this is that.' How shall I know that? Does it shine (in its own light), or is effulgent (in other's light)?

[As this is that—i.e., as an object of direct perception.

Note.—The exact import of the second line is not very clear. According to Sankara, it means, "How shall I know that bliss, i.e., how shall I realise that bliss as my own self, as do the desireless sages? Does it shine in its own self-effulgence? Will it be perceived clearly as my own self shining in my Buddhi (or consciousness), or not?" But the latter portion of this interpretation is at once forced and unwarrantable, because it would appear then very strange that such an utterance of doubt should come from Yama himself, the seer of Truth.

Either it must be the utterance of Nachiketas, or by these words Yama meant to evoke doubt in the mind of Nachiketas about the self-effulgence of the Atman, that it may naturally lead to the solution in the next mantram. In either case, it is necessary here also to take विभाति in the sense of 'अनुभाति' as it has been taken in the next mantram.]

न तत्र सूर्यो^१ भाति न चन्द्रतारकम् नेमा विद्युतो भान्ति
कुतोऽयमग्निः ।

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति

॥ १५ ॥

तत्र there सूर्यः the sun न भाति do not shine चन्द्रतारकं न nor the moon and stars. इमाः these विद्युतः lightnings न भान्ति do not shine, अयं this अग्निः fire कुतः how (भायात् can shine). तम् that भान्तं shining एव verily सर्वं all अनुभाति shines after तस्य his भासा by light इदं this सर्वं all विभाति shines.

The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When He shines, everything shines after Him, by His light all this is lighted.

The End of the Fifth Chapter.

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.

And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.' "

—Swami Vivekananda.

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[No. 3

GOSPEL OF SRI RAMAKRISHNA.*

HIS SPIRITUAL EXPERIENCES.

It is the 12th April, 1885, 3 o'clock in the afternoon. The Master has come to the house of Srijuktā Bālarām Bose at Bagh Bazaar, Calcutta, and is seated in the spacious drawing room surrounded by the devotees. The whole family of Bālarām Babu are greatly devoted to Sri Ramakrishna, and now and then he comes to this house from Dakshineswar to give an opportunity to his devotees of seeing him. Girish, master, Bālarām, the junior Naren, Paltu, Dwija, Purna, Mahendra Mukherji, and such other devotees, —all have assembled in the room. And gradually there come Trailokya Sanyal, Jaigopal Sen, and some other followers of the Brahmo Samaj.

Sri Ramakrishna (to the devotees): "During that time (the period of Sadhana), while meditating, I used to see actually a man sitting by me with a trident in hand and frightening me, as much as to say that if I did not put my mind wholly in God, he would kill me with the weapon,—if the mind were not sincere, he would pierce through my heart.

* Translated from the original *Sri Ramakrishna Kathamrita* by 'M.'

" Sometimes Mother brought about such a state that my mind used to come down from the *Nitya* (the Absolute) to the *Leela* (the manifestation). And again it used to soar high up from the *Leela* to the *Nitya*. When the mind would come down to the *Leela*, I meditated upon Sita and Rama constantly, and used to get visions of them often. For sometimes, I kept Ranlala (a small metallic image of Rama) always with me. Sometimes I used to bathe Him, sometimes feed Him. Sometimes I remained in the *bhava** of Radha and Krishna and used to get constantly their visions. Sometimes, again, I passed in the *bhava* of Gouranga,—a confluence of the two *bhavas*, of the *Purusha* and the *Prakriti*.

" Again, the mood changed,—the mind soared up to the Absolute leaving behind the *Leela*. Then I felt no difference between *tulasi* (holy basil) and an ordinary herb; the personal aspects of God grew unpalatable; I observed, " But, ye are inconstant and liable to change " ! Then I placed them low, and removed all the pictures of gods and goddesses from my room, and began to meditate only upon that *Akhanda Satchidananda* (the undivided absolute Knowledge-Existence-Bliss)—the prime *Purusha* (Being). Myself remained like a handmaid—the handmaid of the *Purusha*.

" I had to perform all kinds of Sadhanas. There are three kinds of Sadhanas, viz., *Sattwik*, *Rajasik* and *Tamasik*. In the *Sattwik* Sadhana, the devotee prays to Him with the intense longing of the heart, or remains absorbed in His name, and desires nothing in return. In the *Rajasik* Sadhana there are various kinds of performances,—one has to do *Purascharanam*† so many times, so much pilgrimages, such kind of *Panchatapa*‡, the worship of gods or goddesses on a grand scale with the 'sixteen ingredients' (*Shodasha Upachara*), and so on. The *Tamasik* Sadhana is with the help of Tamo Guna. (It is like crying out with a terrific voice) " Jai Kali! What, won't Thou manifest?—I will thrust this knife into my throat, if Thou wouldst not ! " There is no observance of purity (*Suddha-chara*) in this Sadhana,—as it is with the Sadhanas of Tantra.

" During that time (of Sadhana), I used to witness wonderful Manifestations. I actually saw 'the sport of the Atma' (*Atma-ramana*). A being of my own form entered into this body and began to 'sport' (*ramana*) with each of the 'six lotuses.' All the

* Spiritual mood as well as the modes of the spiritual consciousness.

† A kind of devotional practice consisting of *Japam*, i.e., repeating of certain mantras, and *homam* (sacrifice) in a specific way.

‡ A kind of penance performed by sitting in the midst of a circle of fire in summer sun,

lotuses had been closed,—but as he began to sport with each, it bloomed and turned its face up ! In this way, Muladhara, Swadhisthana, Anahata, Visuddha, Ajna, Sahasrara,—all the ‘lotuses’ became full-blown one by one ; and previously they had been hanging down, now they all turned their faces upwards—I saw it perceptibly.

“ While meditating, I used to assume the constancy of the flame of a lamp—the steady unflickering flame in a windless place.

“ In deep meditation, one becomes bereft of external consciousness. Once a fowler was aiming at a bird. At that time, a big marriage procession of hundreds of men with bands and lights passed him by, but he never felt its existence, so much was his absorption !

“ A man was angling by the side of a tank. After a long time, the float was perceived to be moving and dipping now and then, and when he took up the rod in his hand and was about to give a pull, just then a wayfarer came up to him and asked, ‘ well, Sir, do you know where is the house of Mr. so-and-so Banerji ? ’ But no reply came, the man was intent upon giving the pull. The wayfarer loudly repeated his question several times, but no answer, the man was not conscious of it at all,—his hand was shaking with intense eagerness and the gaze was fixed on the float. The pedestrian left the place in disgust. But in the meantime, when he had gone to some distance, the float went down and the man hauled up the fish to the bank. Then he wiped his face with the towel and cried out to the traveller “ Hollo Mister, look up.” The traveller was unwilling to return first, but after much persuasion he came and asked the reason why he was called. Then the man said ‘ A little while ago, were you not asking me something ? ’ To that the wayfarer observed, ‘ Bah ! then I asked you so many times, and now you are enquiring what I asked for ! ’ ‘ O, then the fish was taking the bait, so I could not hear you.’

“ Exactly this kind of concentration comes in meditation,—nothing can be seen, or heard. Even the perception of feeling goes away. The snake may crawl over the body, but one does not feel it ! Neither the meditator feels it, nor the snake.

“ In deep meditation all the functions of the senses are inhibited. There comes a complete cessation of the outward flow of the mind,—as if, the gate of the outer apartment is closed. All the five objects of the senses—light, sound, taste, touch and smell—lie outside unperceived.

“ At first, pictures of the sense-objects appear before the mind during meditation, but when it is deep, they never rise at all,—

they lie outside debarred. I used to see many things in the time of meditation. One day I saw before me a heap of money, a costly shawl, plateful of sweetmeats, and two women with big nose-rings. Then I asked my mind, 'Mind, what do you want? Do you want to enjoy anything?,' but the reply came from it that it wanted nothing save the lotus-feet of the Lord. I could see everything of the inside and outside of the women, as things within a glass case become visible from outside. I saw in them nothing but nerves, muscles, entrails, blood, phlegm, worms, excreta, urine—all these!"

(To be continued.)

ON MEDITATION.

Familiar Talks by Swami Ramakrishnananda.

Meditation means complete self-abandonment. To meditate successfully one must get rid of this ego. You know, before a great glory all little glories disappear, so before the effulgent glory of God this little ego will completely vanish, as the stars vanish when the sun rises. The moment you have given up everything and understood your own helplessness, at that moment God-vision will come. If you can reach this state and hold it even for a few moments, you will see how quickly God will begin to rise up in your mind; and when you will be able to remain in that state, God will always be present there.

But, you say, I cannot see Him with these eyes of mine, I cannot hear Him with these ears, I cannot touch Him with these hands, how then am I to perceive Him? You can never perceive Him in this way. These senses are made for the creation, not for the Creator. To go to the Creator, you must throw aside these instruments which take you directly to the creation. You must no longer seek the help of the senses or the mind. You must divest yourself completely of the offices of both. So long as you demand the aid of these, your ego is in full force and meditation will not come. When, however, you have been able to put down the ego and go beyond the mind and senses, meditation will come of itself. This is the easiest way to get it,—by the practice of "Not I, not I, but Thou."

God dwells in the heart of every man. He is the nearest thing to each one of us, but the mind has been dragged out so long by the things of this world that it is difficult for it to come home. Therefore with the sword of wisdom one must cut asunder all these worldly attachments. People often say to me: "I find it so difficult to concentrate my mind. It goes to my business, to my household affairs and it seems impossible to hold it on God. Why is this?" The answer is: "Because your mind does not belong to

you. You have sold it to your business, to your worldly affairs, how can you expect to command what is not yours?" With a divided mind you can never hope to gain the power of concentration and meditation and without these the vision of Truth is unattainable. Christ said that only the pure in heart shall see God. Pure means unmixed, homogeneous, one. The mind is pure therefore when it is perfectly single, devoted to one object. The mind as we know it, is merely a collection of desires, it is made up of desires. Get rid of selfish desires and nothing remains but the *Paramatman* or the Divine Self. There is no difference between the purified mind and the Self of man. So if you wish to see God, the only way is to get rid of all selfish desires, to make your mind single, for as Christ has said : " When the eye is single, the body is full of light."

There are of course many different practices which will help you to gain control over your mind and senses, but all these practices, even the best, are in some measure mechanical. Endue your heart with devotion and your mind will naturally turn towards God, for what you love you like to think about. As a matter of fact every man is loving God, for every man loves eternal life, all-knowledge, all-blissfulness and these are God. But few men know that they are loving Him, just as a man who has been hearing all his life of a mango but has never seen one, may actually be eating a mango yet he will not know it until some one comes and tells him, so all men are loving God but unless some one comes and tells them, they do not know it. When, however, you realize that God is that which you are seeking everywhere in the universe, then it will not be difficult for you to love Him ; all your thoughts will spontaneously flow towards Him and meditation will become easy.—*The Message of the East.*

VARNASRAMA DHARMA.

BY

N. Subramanya Iyer, M. A.

(Continued from page 50.)

Now, it is not enough to create and start an ideal organisal disposition with a name, form, function, etc. It has to be maintained in a proper state of repair. This is the great question in India. And the maintenance can only be if the mental organisalness as well, by which I mean a sense of duty, necessity and responsibility for the free exchange of services such as they may be, is firmly implanted in the minds of the people concerned. This is the sacred duty of leaders of societies. It is, I believe, the mission which the *Varnasrama Rakshana Sabha* has

**The Varnasrama
Dharma Rak-
shana Sabha and
its scope.**

undertaken. Its beneficiaries may be taken to include not only Hindus, but our Christian and Mahomedan brethren who are working in different functions of the Indian national organism, whether they may retain their organic names and structures or not, but in whom our forefather's blood is running, and also our European brethren permanently settled in our land, even though the change of creed in regard to the Christian and Mussalman and a difference of nationality in regard to the European may suggest an idea of separateness which, in an Empire subject to one rule, and that the most righteous the world has ever witnessed, should have no place. That the present Indians are not ethnically different, one from the other, and have not come from the North Pole or the Swiss Lakes but are of the same stock and are children of the same Bharata Varsha, all existing dissimilarities being clearly traceable to difference in occupation and climate and living generally, has been, it may be remembered in this connection, the insistent declaration of the great Swami Vivekananda.

In India, we have a well-planned and perfected social organism.

What may be the Programme?

Owing to political, economical and religious influences of various kinds, the old organism has undergone changes in various parts, but the parts of the machinery have not been affected beyond recognition. Blessed as we are with the sway of the great and noble British Government, exercising its beneficent Raj over the bulk of the Indian continent and with Indian princes of different degrees of political independence in charge of their respective territories, ruling under the protecting ægis of the Imperial suzerain, the organ of protection call for no direct concern. The other organs, *viz.*, production, distribution, and religion need alone engage our attention. In regard to them, the policy should be not only to evince interest in the maintenance and improvement of the functions, leaving the classes wedded to them from life-long antiquity to take care of themselves. The various castes in India must be taken up and encouraged in their respective functions through the free exchange of their various services such as they may be. With its high civilization at one time, the necessities and comforts that were ministered to in India were multifold, and the demand for them was so great that a separate group of functionaries got earmarked for each. Realising, as we all do, the extent of industrial organisation and consequent general inefficiency at the present time, no one can claim that the members of all the various Indian castes who are so still by name, form or continued functioning retain their full fitness. But I submit that it is not a case of all gone, never-to-come again. Only, we must keep out the night-mares of impracticability and impossibility. They should not be allowed to haunt us. Achievement is all a matter of patience and well-directed effort; and though from the depth of our present disorganized condition, the pull up may seem too Herculean to be possible, the mist of despair will all clear up when the plan of operation is laid bare. Let us, to

start, take up those brethren who are still the faithful members of their respective occupations though working under handicaps, and nurture them with care. In this great metropolis of the weaving industry in the Presidency, the textile art comes up first to the mind's eye. Taking religion, there is the need for a competent Hindu ecclesiastical service on the lines of the Christian Church. If this is recognised by society's leaders, the profession of religion will become one of the favoured pursuits in life. Even in India, for instance, do we not find Christian clergymen doing work and drawing salaries and perquisites from a thousand or more of a Bishop to a thirty or more of a parish priest and rightly enjoying a social status much in advance of their income? And what a great relief would that be from the economic standpoint, not only to the innumerable office-seekers among the Brahmins, but also to the other functional castes on whose domain the Brahmin is now encroaching in the struggle to live! And how many of them, now otherwise settled, may perhaps gladly begin to train their children at least for their own congenial and time-honoured ecclesiastical profession, as so many now do in the West, if the occupation should be made less unattractive! A correspondent to the "Times" of London referred the other day to the great Missionary Societies as the thermometer of evangelical life in England. The evangelical life of the Indian, and of the Brahmin in particular, must be demonstrated, not merely in the excellence of individual life, which certainly is a matter of first importance, but in religio-moral service as well. The Brahmin differs from other castes in that he is a *Shadkarmi* and not a mere *Thrikarmi*. He has not only to learn, but to teach. He has not only to give, but to receive. He has not only to perform rites, but to assist at their performance by others. If this difference is realised, a Brahmin will not consider himself orthodox unless, in addition to the Brahmanical *Acharas*, he has adopted the Brahmanical *profession* of religious service and propagation as well.

But in regard to the restoration of the several organs of the body

A Caution.

politic, there is no use of waiting for good articles before we utilise them. If we recognise that the article—under "article", I include industrial supply and commercial and religious services—*was* once good and efficacious, that on account of the various troubles and vicissitudes through which India has passed, things got so disorganised that all labour steadily lessened in demand and value and that that reacted upon the supply, it would be clear where the remedy now lies. It lies, I say, in requisitioning those supplies and services in greater measure, retrenching other expenditure if necessary, and paying adequate value for them whatever their present quality may be. Improvement in quality and even quantity will then follow as a necessary corollary. "To buy of one another", said the great Chamberlain, "is the secret of efficient national life." The trouble in India, not merely in regard to the

industry of religion but to all industries, is that the maker blames the buyer for his neglect to buy and the buyer blames the maker for his neglect to offer a *good* article *cheap*. This mutual recrimination has blunted the sense of responsibility. When the people are forming themselves into an organism for the first time, it is of course the producer that has to prepare and *create* a demand. But, in India where society has already been established on organismal lines, it is the consumer that has to be always vigilant in the matter of purchasing what is offered and thus *keeping up* the demand. A producer with hunger as his master can never neglect to supply. When neglect does come, therefore, it is the consumer that should come forward, honestly accept the blame for past neglect and promise to make reparation by purchasing, even at a disadvantage or loss for the time being. My object here is only to show, how, by aiming at the restoration, not *per saltum* but gradually, of all the organs or *Varnas* and *sub-varnas* of the Indian body-politic to their legitimate functions, we shall be embarking on a movement which must command the support of all.

For all these purposes, the propagation of correct ideals through an adequately trained and organised machinery is the first need, and the funds of Mutts and Devasthanams cannot find a more appropriate direction of expenditure. I am not one of those that support the expenditure of Devasthanam money on general school and collegiate education or medical aid, no doubt objects most admirable in themselves. Every pie of Devasthanam money must first go for the Devasthanam, for the maintenance of their structural, spiritual and administrative efficiency, in view to best serve the objects for which they were primarily intended; and, I for one believe that if the budget of temple expenditure, even in important temples like Tirupati or Madura be examined, considerable room for revision will be disclosed. If, however, after all this is fully done, any surplus should remain, it should go to constitute a Hindu Mission Fund for the strengthening and propagation of religion in the areas near about. And, as Hinduism is not a proselytising creed, is not opposed to any other and would be seen when correctly understood to absorb and find a place even for all the ecclesiastical religion and their masters, there can be no cause for fear or distrust. And whatever balance that may still remain after all these purposes are met must go to promote *Varnasrama Dharmarakshana* which, as I said, at the outset, is the soul of Hinduism. This Sabha has a further claim on the Rajahs, Zemindars and noblemen. Their ancestors, whose blood is running in their veins, prided, they should recollect, on being the Rakshakas of Varnasrama Dharma. Sri Rama was in the words of Valmiki :

“Rakshitha Jeevalokasya Chathurvarnasya Rakshitha.”
Chathurvarnam includes its sub-divisions whose number in a society is

in proportion to its advanced civilization. This ought to be an inspiration and an example to our Indian aristocracy. The Sabha has a still more direct claim on the various Mutts. They were established out of people's money for the express purpose of keeping alive Hinduism and its Sanathana Dharma in their land. But I know that some of their heads are woefully lacking in their sense of duty and are now mere jewelled pendants, in the national diadem, whose detachment will affect neither its symmetry nor its strength. Without claiming great personal knowledge, I can only indulge in the belief that appeals made in suitable manner and with sufficient insistence will not be wholly infructuous. I would even suggest a special committee of the Sabha being formed to work incessantly at your nobles and Mathadhipathies.

One word about what is called "the social reform movement" may not be out of place. If society is an organ-

Social Reform. ism, distinctiveness as among the organs is a necessary and vital feature to prevent mutual encroachments and to enforce responsibility. This distinctiveness is, as already stated, provided through name and place and also through an external form consisting of dress, language, personal and domestic customs, manners, etc., and an internal structure, the result of prolonged functioning of one kind, fitting a person for that particular function and to that extent disabling him from taking on another easily or efficiently. Any reform or re-construction must therefore be conducted without prejudice to this plan of the social fabric, *i.e.*, to the distinctiveness between organ and organ. It may be that no functional or territorial distinctiveness can be now perceived as underlying some of the divisions or sub-divisions. But time may perhaps re-discover the forgotten *fundamentum divisione* or find new functions for these distinct caste vessels to hold. Let us not therefore break them in a hurry. To obliterate all distinctiveness and convert heterogeneity to homogeneity is in the eye of science, I need hardly say, no development but retrogression. In the matter of change of occupation, let us note that the principle that the members of a particular caste should not encroach on the functions of another tends to social order and represents cosmos. The reverse must necessarily mean social disorder or chaos. It is not meant that even under the most unfavourable conditions of wages and honour, the members of one caste should be *obliged* to follow a particular occupation. What is urged is that society has got a duty to make the conditions favourable so that the *right* of continuing in one's own father's function to society may be ensured to him and the need for encroachment on another or looking out for a new and untried occupation with each generation avoided and the balance of supply and demand, which is the most important from the stand-point of economic dynamics, is maintained.

As long as each section of society has its labour in due demand and is materially well-placed, separateness of domestic and social intercourse such as dining or marriage, will not be looked upon as a grievance on the one hand, or a privilege on the other. For, does the self-respecting Smartha Brahmin evince any great anxiety to eat in the same Panthi with a Vaishnava or *vice versa*? Its real value among others, as preventing to some extent the chance of intermarriage between two separate occupational castes, which would mean lessening the skill in and the scope for the progressive development of the various labours or between two territorial castes, which would mean encroachment on place, will be appreciated. The fallacy that inter-dining between two castes would promote union and good fellow-ship, leaving other conditions alone, especially when that inter-dining is secured at the sacrifice of what union may already exist, is too obvious to need any special reference. It is not free inter-dining or inter-marriage that kept all the castes in harmony in the ages past; it is the non-encroachment on each other's labour and mutual inter-dependent service under the *Varnasramic ideal*. Now, it is the competing of all castes for the same loaves and fishes of office and public preferment that is the real key of disunion, showing itself in its protean forms; and it is the reconstitution of society on non-competitive lines, which is the aim of the *Varnasrama* movement, that is going to restore the lost balance.

In regard to the post-puberty marriage legislation on which Hindu public opinion is so sharply divided, and which has separated the opponents from the advocates as "reactionaries" and "progressives" or "orthodox" and "heterodox"—a separation traceable to the absence of any common idea of the goal or view-point, I, for one, feel sure that post-puberty marriage among girls in communities where pre-puberty marriage is now the rule, is going to come, and that very soon, unless the economic condition of the country is improved, making available a larger proportion of men to be fit and capable husbands and fathers in each caste, and unless a healthier public opinion is created. And when it comes for no fault of the parents and in spite of their best effort, (which God forbid), society which is responsible in the last resort for the state of affairs, cannot well withhold recognition. It will gradually be even necessary, in justice to one's female offspring, to treat her in the matter of inheritance on the same footing as the sons, as it is quite possible that the girls may have to remain unmarried and as the only justification for not giving them property-rights in the past, was that no girl would ever remain un-married but would become the heiress to her husband's house-hold. But to declare that a system of marriage, which has insured universality of the married state for every woman—and through it nature's distribution of labour between the sexes, man for society and

woman for the home—which ensures the selection of suitable partners being made by the responsible parents, or guardians, saves the woman from the possible demoralizing tendency of looking out for a husband herself and has not known a single case of infraction in the communities where it is in force—to say that this is an inferior system, especially when the marriage in question is only an irrevocable betrothal before puberty and no physiological consummation from whose prematureness untoward physical effects may perhaps be feared ; to ask that socio-religious discipline should be broken by the king's law to accommodate persons who may not wish to conform to it or may not care to settle with the society direct, much less to tackle the root cause, and to make that request to a Government that respects religious law to such an extent as to tolerate no permissive legislation in violation of that law but penalizes Christian bigamy, even in the case of such men and women as may wish to go in for that alliance, even if it is an alliance accepted and legally enforced in respect of the large bulk of His Majesty's subjects, Hindu and Mussulman—*this* is the pity.

It is said that the post-puberty marriage is the ancient system in India and that marriage before puberty is a later introduction. But the question is not whether it is ancient or modern. The question is, consistently with the correct ideal of marriage, which is the most sound and most safe under the existing conditions ? If the senses and passions of the average man and woman had been under control more than they are now, *i.e.*, if they had been *Jithendriyas* and *Oordhwarethasas* and if they did not stand in eternal fear of being tempted into wrong paths by the demoralizing influence of want and the present struggle for existence, it would not matter whether girls are married before or after puberty. But as things now stand, the ideal conducive to the purity, dignity and efficiency of woman more than any other is the pre-puberty marriage and ideal deserves to be accepted by the whole world. But as the movement is apparently now under abeyance, the matter may be dismissed without further remarks.

In regard to foreign travel which must lead gradually at some time or other to settlement in foreign countries

Foreign Travel. and occupation of their lands and labour, it is clearly a violation of one of the organismal

conditions we have indicated, *viz.*, a fixed place for each nation and sub-nation. In fact, no nation can be said to be under the full sway of the caste or organismal or *Varanasramic* system unless and until, to quote one of the greatest thinkers of modern times, " its classes help one another by mutual functions or labours and when, prohibiting its people from foreign travel except under due safeguards, it adjusts itself harmlessly with other nations of mankind." Of course this is the view of the question of foreign travel from the stand-point of pure reason apart from *Sinrithis* or other *Pramanas*,

As for the depressed classes, rather castes, let us note that all the castes in India are depressed, in the sense that the occupations associated with them are depressed in wages and honour and that the difference between the state of one caste and that of another is only one of degree. But as things stand, it is the sacred and bounden duty of the one less depressed to help the more depressed. It would be the most inexcusable crime not to do so. But the helping, if it is to be effective and not merely be a matter for self-advertisement, should be in the direction of encouraging and honouring them in the occupation on which the bulk of their people depend and making them respected land-owners or other industrialists with an adequate income. It would not benefit a whole community to merely equip some to compete for service under Government, mercantile or ecclesiastical bodies, whatever be the advantage to those individuals themselves. For, that will not improve the depressed castes as a whole, any more than the making of a few Brahmins as Vakils, Collectors, Judges and even Members of Council has raised or will raise the Brahmin community as a whole.

Many other items on the programme of the social reformer, honest attempts though they are, to palliate existing troubles hardly go, I am afraid, to their root. Some of them may even lead to social disruption and a still greater worsening of the national situation. The establishment, repairs and restoration, as the case may be, of organismal conditions, namely, name, structure, function, place, i.e., real social reform conceived in the light of science and on the model of nature is what is wanted. Social reform must not be the upsetting of such organismal conditions as may already exist, though in disrepair. It is the improvement of material conditions and not the changes of personal and domestic customs and manners, which of course have an indirect effect on national life that is called social reform in the West, though their methods do not yet take note of the fact that society, to be stable, orderly and efficient, should be treated as an organism. The trend of socio-economic activity is however in the direction of the organismal or Varnasramic ideal, unconsciously and slowly though it may be. They have name, function and place i. e., three of the organismal features for their social organism. Structure is alone wanting and will come in time. In these circumstances, is it not a pity that we, who seek to follow the example of the West, should go in the reverse direction, that we, under the name of social reform, should really work at social disformation? In any case, all that I would say to my brethren is to note clearly what the phrase 'social reform' means in the West and to ask them in whatever they do to take society with them. If any system or institution is felt to be inconvenient or seems to be injurious, it has to be decided whether it is really the system that is

at fault or merely the unhealthy environment in which it has worked. If it is the latter, action has to be taken to correct that environment. Mere replacement of a thing without correcting the environment can only give an apparent and short-lived relief, and even then at the cost of something else, to be discovered sooner or later and paid for at compound interest. If, again, any nation wants to keep pace with other nations, it must first see that it moves as one unit. It must be recognized, if a platitude be permitted, that moral courage consists not in individual's feeling free to break long established customs and manners, and thus disconnecting themselves from their social family in a spirit of individualistic don't-careness, only to become incoherent elements in it, but in taking society with them, in the practice of high principles and in the regulation of one's life in strict accordance with the requirements of family, social and universal compacts in spite of temporary inconveniences and even disadvantages. If any in our society differ from us, let us persuade them before we go ahead of them. The often quoted adage "an ounce of practice is worth more than a ton of precept" is misused when it is applied to the stage when the correctness of one's views is not honestly tested in the light of the views of others. Discussions in print now-a-days develop only dialectic skill and consist often of attacks and counter-attacks. The desire to arrive at truth through peaceful methods and through mutual aid is not conspicuous by its presence. We forget that there is nothing absolutely good or bad in this world. Everything has its good and bad sides under varying conditions. But if the conditions are the same, physical and mental, what is good to one person or age must be equally good to another. The conditions are the chief thing. What is absolutely good is only that activity of man which is dominated by the idea that society, mankind, in fact all created things are one family. Every activity with the reverse idea is absolutely bad. In communities, therefore, whose leaders want to take with them the would-be-led, the *kudos* of a particular achievement is and should be in proportion to the amount of social *approval* with which it is done and not in proportion to the *disapproval* in the face of which it is done. To act in the belief that in matters of this kind one has only to take the initiative and that the others would follow sooner or later may be to presume too much on one's infallibility and power of traction. In the matter of established canons and conventions, no one who wishes to remain as an integral part of society has a right to break them as long as there is one dissentient member standing unreconciled to their violation. The cohesion of the group is well worth the sacrifice of the convenience of a few. And do we not know that in every club or fraternity that is anxious to maintain unimpaired solidarity within its fold, one black ball, i.e., one dissentient vote decides the thing finally and for all? This should be more or less the rule in the matter of social convention which, do we not observe, no European

brother for his part dare outrage at the risk of ostracism and even worse ?

Indian national life is passing through a crisis the like of which has not been witnessed in her recorded history; and to meet it, the joint one-minded, whole-hearted collaboration of all her sons is needed.

Need for co-ordination and careful thinking.

This is not the time for branching off into parties or factions over comparatively small matters. Much of our trouble is due, I have always observed, to want of co-ordination among our leaders which, if it had existed, would have been of infinite aid to our rulers in promoting our best interests. I think it was John Stuart Mill who said that, even in the best state which society has yet reached, it is lamentable how great a proportion of all the efforts and talents in the world are employed in merely neutralising one another. But, if we have a common ideal, all this could be avoided and striking results of undoubted value to mankind achieved with surprisingly small effort. We, in India especially, are like an unorganised gang of workers working at the national car, let my friends pardon me if I am wrong. We have no common plan of dragging the car. Each man or group of men takes hold of one rope and pulls it with all the vehemence begotten of honest earnestness but disregarding the force and direction of the pull of others. And need it surprise any person—familiar with car processions—if the national car so manipulated makes no progress or worse still, if it topples over and even wrecks the makers. This is more or less our situation, I fear. In all matters, we only see proximate causes and take note only of proximate effects. As the *vera causa* of a social situation is not always the circumstance immediately preceding in time, the ascertainment and removal of that seeming cause will not take us far. So in regard to effects. In the domain of social economics, I use the phrase in its widest sense, cause and effect do not follow one another with the abruptness or finality of a bomb explosion ; and even if we can live on for a full span of a hundred years which we rarely do, the effects of acts and policies on the social organism would be so far-timed as not to be evident to us. Even if we live longer, 'the complexity of social life is so great that it is difficult to appraise the causative value of each factor in a given situation. Even the true appreciation of the succession of facts in individual life is often difficult and leads to dangers. If this is so in individual life, it is *a fortiori* so in regard to social life.

If there be a purposive power at the back of the Universe, He must have planned its machinery in view to the happiness of all its parts and would not have started it into action before the component parts were perfected so as to secure that happiness as the result of their interplay. And, as in a machinery the

Evolution and divine cosmogenesis.

structure of various parts cannot be the same but must differ according to the function it has to perform, the continuance of that structure throughout the entire course of its existence, and not its eternal change, can be the plan of the Universe's working. All evolution or unfolding, either at the mere command of the creator "*Ichhamatram Prabhavoh Srishti*" or gradually one after another, say in the course of seven days, must have been complete before the activity began. If the Universe is really dominated by a superior, all-powerful, all-benevolent intelligence, the theory that a thing was once created in a crude and imperfect state, that it had to be then uncreated after painful experience by the created unit, and then recreated into a different and more perfect thing, would only show up the Creator as trying his maiden hand at the creative art, making it in one way first, finding it not to suit, then erasing it and substituting another. This cannot be consistent with our ideas of His omniscience and omnipotence; one thing cannot and ought not to come out of another. It may come *after* another. Addition must be His Law, and not erasure and substitution. The idea therefore of never ending progress or, in other words, the negation of a static ideal for the world and society must both be absurd. I lay some stress on this point in these concluding remarks, as it is taken to justify a great deal of the current destructive activities of the subversive—activities prompted of course by the desire to see improved reconstruction or progressive evolution as it is called.

The weak need not be destroyed for the evolution of the strong or the rough for the smooth. The path of progress need not be strewn with the corpses of any God's creatures. Both weak and rough, strong and smooth have their respective and indispensable purposes, one for the other in the economy of nature, and one need not be evolved into the other. All that is needed is that their distinctive uses should be known and duly harnessed. As for the Darwinian theory of the origin of the species, it is a notorious fact in science that no new species has yet been known to have come into being, whatever generalizations in that direction may have been suggested by plants and animals in varying stages of undifferentiation or involution through the stress of unorganismal conditions, as the castes in India are now going through.

The enlightenment, the security, the peace and the guarantee of active support to all good measures, which God

Conclusion. has vouchsafed to India through the great

British Raj, only require that we, her children, should ask ourselves at this critical stage in our life, whether, as members of an once-formed organism, though now in gradual courses of disformation, we are going to disform ourselves further and further and carry ourselves more and more away from the ancient social ideal of established mutual co-operation that stands supported and

vindicated by Nature, and hunt after an ideal of perpetual competition and self-dependence, which even among the most powerful nations of the earth, powerful, I say in intellect, physique, political status and capacity for combined action under well-selected leadership has not on their own admission, brought them any way near the millenium ? Or, are we, walking in nature's footsteps and in the well-tried paths of our ancestors who, whatever their faults, have at least succeeded in preserving their uninterrupted progeny in us while their contemporary nations have lapsed into time, going to repair carefully and assiduously the social edifice, strengthen parts that are weak, replace parts that have fallen out, and make Indian society an organism once more ? This is the question ; and on the answer to which the leaders of the Indian nation give to it, must depend our future history in this land. And I may add that the ideal of a united empire formulated by Mr. A. G. Balfour at a recent meeting of the City Carlton Club to which the President of the Provincial Conference referred the other day, in which " the separate parts would never feel that they were hampered by belonging to the whole but which on the other hand, fully realised that it was only by belonging to the whole that they could best make of themselves," is not going to be attained unless, following the Varnasramic ideal, all nations would interdepend through function and jealously avoid any act, overt or covert, that would harm the interests of each other, directly or indirectly. All political and economic adjustments must therefore be in the light of this fundamental principle of interdependence that runs through the entire cosmos.

MISCONCEPTIONS AS TO INDIAN THEISM

BY

K. S. Ramaswami Sastri, B.A., B.L.

III

In trying to present the lofty and beautiful conceptions and affirmations of Indian Theism from its inner and positive side, my object is to bring out its chief elements vividly so as to save my brethren from being misled by traducers without and within. This is especially necessary because Brahmoisms, Prarthana Samajas, Theistic Endeavour Societies, Theistic Unions, and what not have been bold enough to come forward with a gospel of theism proclaimed to be newly discovered and given to save our souls in modern India. They have even appropriated the name 'theism' as if the very name and idea of theism were strangers to this earth and inhabited a heavenly world till like St. Cecilia they drew the angels down.

Theism is defined to be belief in the existence of God with or without a belief in a special revelation. This is of the very essence of theism as opposed to atheism which is disbelief in the existence of God. Other elements may be present, and are present, in various theistic systems. The soul of man by exercising its royal prerogative of reason, emotion, will, and intuition must have a clear vision as to the hierarchy of theisms in this world though all theisms have the above-said basic, fundamental, and distinguishing characteristic in them.

The first characteristic of Indian theism is its vivid realisation of God as the creator, preserver, and destroyer of the world—eternal, omnipotent, of infinite attributes.

परास्व शक्तिर्विविधैव श्रूयते ।

स्वाभाविकी ज्ञानबलक्रिया च ॥ (1) (Swetaswatara Upanishad).

He is further the ruler of the universe while at the same time the universe is His manifestation.

शास्ता विष्णुरशेषस्य जगतो यो जगन्मयः (2) (Vishnu Purana).

This combined immanence and transcendence of God is one of the peculiar traits and glories of Hinduism and is never fully understood by outside students of our religion. Again, God is full of अनन्तकल्याणगुणाः (infinite heavenly attributes).

(1) We learn that His Might is supreme and manifold and that Wisdom, Power, and Activity are of His very nature.

(2) Vishnu is the Ruler of the whole universe and the universe is His manifestation.

अपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः (3)

(Chhandogyopanishad).

सत्यकामः सत्यसंकल्पः (4)

(Do).

यस्त्वर्जः सर्ववित् (5)

(Mundakopanishad).

प्रधानचेन्नृपतिर्गुणेशः (6)

(Swetaswatara Upanishad).

माकूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः ॥ (7)

(Chhandogyopanishad).

एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायणः । (8)

(Subalopanishad).

ज्ञानशक्ति बलैश्वर्यवीर्यतेजांस्यशेषतः ।

भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभिः ॥ (9) (Vishnu Purana).

Our holy books realise and proclaim further the unity of God. The terms polytheism, pantheism, henotheism, etc., are all inapplicable to the Hindu conception of God. Many of the above-quoted passages show the Hindu conception of the unity of God. We may remember also the following passages in this connection :

एकं सद्भिर्मा बहुधा वदन्ति । (10)

(Rigveda)

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतं ॥ (11)

(Swetaswatara Upanishad)

परमात्मा च सर्वेषां आधारः परमेश्वरः ।

विष्णुनामा स वेदेषु वेदान्तेषु च गीयते ॥ (12)

(Vishnu Purana).

पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतं (13)

(Taittiriya Upanishad).

चरं प्रधानं अमृताचरं हरः ।

चरात्मानौ ईशते देव एकः ॥ (14)

(Swetaswatara Upanishad).

(3) God is pure, eternally young, eternal, blissful, and devoid of all cravings.

(4) He is the Being of fulfilled desires and thoughts.

(5) He is omniscient.

(6) He is the Lord of Pradhana and Jiva and the King of the Gunas.

(7) He is consciousness, of fulfilled thoughts, infinite, of infinite activity, the sum of all bliss, the sum of all sweet perfumes, the sum of all sweet tastes.

(8) He is the soul of all, pure, divine, —the one Lord Narayana.

(9) 'Bhagawan' implies infinite wisdom, power, might, lordship, all-conquering energy, and radiance, without a single bad attribute.

(10) God is one ; the sages call him variously.

(11) Him, who is the Lord of all Lords and God of all gods.

(12) He—the supreme Soul and the sustainer and Lord of all—is called Vishnu in all Vedas and Vedantas.

(13) Him, the Lord of the Universe, the Eternal, the ever-auspicious One, the Immortal God.

(14) Pradhana is impermanent ; and Hara is eternal. He alone is the Lord of Nature and the soul.

The modern social and religious battles as to the superiority of Siva to Vishnu or of Vishnu to Siva are the results of mental and moral degradation and of the preference of the form to the substance, of egosim to Godwardness, of verbal wrangle to search for truth, of *Asuri Sampath* to *Dairi Sampath*. They are of a piece with the senseless battles about *namam* and water that disgrace and disfigure Vaishnava temples at the present day. Let us see what our Scriptures say:

ये नमस्यन्ति गोविन्दं ते नमस्यन्ति शंकरं ।

येऽर्चयन्ति हरिं भक्त्या तेऽर्चयन्ति वृषध्वजं ॥

ये द्विषन्ति विरूपाक्षं ते द्विषन्ति जनार्दनं ।

ये रुद्रं नाभिजानन्ति ते न जानन्ति केशवं ॥ (Rudrahridayopanishad).

शिवाय विष्णुरूपोयं शिवरूपाय विष्णवे ।

शिवस्य हृदयं विष्णुः विष्णोस्तु हृदयं शिवः ॥

यथान्तरं न परयामि तथा मे स्वप्तिरायुषि ।

यथान्तरं न भेदाः स्युः शिव केशवयोस्तथा ॥ ⁽¹⁵⁾ (Skandopanishad).

Sri Krishna says in the Shanti Parva of the Mahabharata :

तस्मिन् हि पूज्यमाने वै देवदेवे महेश्वरे ।

संपूजितो भवेत्पार्थ देवो नारायणः प्रभुः ॥

यस्तं वेत्ति स मां वेत्ति योऽनुतं सहिमामनु ।

रुद्रो नारायणश्चैव सत्त्वमेकं द्विधाकृतं ॥ ⁽¹⁶⁾

The relation of God to the universe and to the human soul is clearly realised and proclaimed. He is the sustainer and lord of the universe and of the human soul. But for his immanence (*Pravesa*) the world cannot exist.

जीवेनात्मनामुप्रविश्य नामरूपे व्याकरवाणि ⁽¹⁷⁾

(Chhandogyopanishad).

तत्सृष्ट्वा तदेवानुप्राविशत् ।

तदनुप्राविश्य । सच्च त्यक्त्वाभवत् । ⁽¹⁸⁾

(Taittiriya Upanishad).

(15) He who bows to Govinda bows to Sankara. He who worships Hari with love worships Siva. He who hates Siva hates Vishnu. He who does not know Siva does not know Vishnu. I bow to Siva whose form is Vishnu and I bow to Vishnu whose form is Siva. Vishnu is the heart of Siva and Siva is the heart of Vishnu. There is blessedness in life only when I see no difference between them, as there is no distinction or superiority between Siva and Kesava.

(16) Oh Partha, when Siva is worshipped Narayana is worshipped. He who knows Him knows Me ; and he who follows Him follows Me. Siva and Narayana are but one being with two forms.

(17) He entered into the human soul and evolved this universe of names and forms.

(18) He created the universe and became immanent in it. Entering it, it became *Sal* (*Murti*) and *Iyal* (*Anurta*).

अन्तःप्रविष्टः शास्ता जनानां सर्वात्मा ⁽¹⁹⁾ (Yajus Aranyaka).

ज्ञाशौ द्वावजौ इशानीशौ ⁽²⁰⁾ (Swetaswatara Upanishad).

The human soul, till it is purified by work and love and lifted up by God's grace, is of limited knowledge and power.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।

ब्रुहं यदा पश्यत्यन्यमीशमस्य महिमा नमिति वीतशोकः ॥ ⁽²¹⁾

(Swetaswatara Upanishad).

I have already shown how the recognition and realisation of God as Law are the great traits of the Hindu faith. This belief in the doctrine of Karma is neither fatalism nor quietism nor pessimism nor any other *ism*. That actions done with desires lead to births with their mingled dower of joy and pain is one of the things clearly realised by Indian seers. It is said :

न केवलं द्विजभेष्ट नरके दुःखपद्वतिः ।

स्वर्गेऽपि पातभीतस्य जयिष्यो नास्ति निर्वृतिः ॥ ⁽²²⁾ (Vishnu Purana)

The Lord says in the Gita.

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्नाः

गतागतं कामकामा लभन्ते ॥ ⁽²³⁾

I am not elaborating here all the tenets of our faith but am merely indicating a few aspects that bear directly upon the question of Indian theism. In regard to the relation of the soul towards God, we must never forget that the Hindu faith emphasises again and again the supreme and imperative need of a moral, pure, self-sacrificing, and ethical life. The Varnasrama Dharma whose purpose is misunderstood and on whose devoted head are poured the vials of the wrath of a few educated men in this land, has for its object the attainment of the goal of existence by a preliminary and indispensable disciplining of our inner nature. It is a libel to say

(19) He who is immanent in all and the Ruler of all.

(20) The Lord and the Jiva, who are of perfect and imperfect knowledge respectively, are immortal.

(21) In the same tree of life, the Jiva, immersed in ignorance, is helpless and grieves ; he outsoars grief when he sees the Lord immanent and transcendent.

(22) Not merely in hell, Oh chief of Dwijas, is there the way of sorrow. Even in heaven there is no joy to the soul apprehensive of being forced to quit it owing to the impending exhaustion of his merit.

(23) They, having enjoyed the spacious realm of heaven, re-enter the earth when their merit is exhausted. Thus, they who follow the path of works as laid down in the Vedas and who are full of desire wander to and fro.

that the Hindu faith does not place sufficient emphasis on the supreme need of a moral life and on the fundamentally ethical character of the soul's relation to God.

नाविरतो दुश्चरितात् नाशान्तो नासमाहितः ।

नाशान्तमानसो वापि प्रज्ञानेनैनं आप्नुयात् ॥ (24)

(Katha Upanishad).

न चलति निजवर्णधर्मतः

वत्सलमतिरात्मसुहृद्विपक्षपक्षे ।

न हरति नैव हन्ति किञ्चिदुच्चैः

सितमनसं तमवे हि विष्णुभक्तं ॥ (25)

(Vishnu Purana).

दया सर्वभूतेषु क्षान्तिरनसूया शौचमना

यासोमङ्गलं अकार्पण्यमस्पृहा । (26)

(Gautama Dharma).

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।

निर्वैरः सर्वभूतेषु य स मामेति पांडव ॥ (27)

(Gita).

अहिंसा प्रथमं पुष्पं पुष्पमिन्द्रियनिग्रहः ।

सर्वभूतदया पुष्पं क्षमापुष्पं विशेषतः ॥

ज्ञानं पुष्पं तपः पुष्पं ध्यानं पुष्पं तथैव च ।

सत्यमष्टविधं पुष्पं विष्णोः प्रीतिकरं भवेत् ॥ (28)

(Padma Purana).

Thus in spite of the supposed fatalism of the Hindu religion, we have seen how the Hindu faith reconciles the doctrines of free will and fate and how it insists on an ethical life as being the basement on which the inner palace of Love and Realisation can be built. Another important element in Indian theism is its affirmation of God's compassionate desire to redeem the human souls from the bondage of sin and ignorance and its doctrine of Incarnation (*Avatara*). But for creation and the gift of life the Jivas would be lying in a state of ignorance and could not work out their *Karma* and attain to the rapture of God-Love and God-Realisation. Hence it is that creation is described as due to an act of love

(24) He cannot be attained by one who has not turned away from sin, and who is not self-poised and tranquil. He can be attained by wisdom.

(25) Know him as a true devotee of Vishnu who does not swerve from the duties of his caste, who bears the same mental attitude towards his friend and his foe, who does not despoil or harm any one, and who is of a pure mind.

(26) Compassion for all, peace, absence of jealousy, purity, absence of undue exertion and strain, auspicious action, self-respect and self confidence, and dispassion.

(27) He comes to me, O Pandava, who does My work, who holds Me as the highest, who loves Me, who has detachment and who loves all.

(28) Eight are the flowers of worship that Vishnu loves—Mercy, Conquest of the senses, Love for all, Tranquillity, Wisdom, Austerity, Devotion, and Truth.

and sacrifice on the part of the Lord. This is the highest aspect of the Hindu doctrine of creation from the dualistic point of view.

समस्तकल्याणगुणात्मको सो
स्वशक्तिकेशादृतभूतवर्गः ।
इच्छांगृहीताभिमतोऽरुदेहः
संसाधिनशेष जगद्विनायः ॥ (29)

(Vishnu Purana).

Nowhere else in the world has the supreme power of true devotion to cancel dateless ignorance and dower us with the crown of existence been affirmed and realised in a fuller and more adequate measure than in India. What can we poor mortals give to Him who is the Lord of all? He meets us more than half-way, accepts the offering that we make to Him of His own things, and purifies our hearts which thenceforth become fit thrones for his occupation.

परिपूर्णोऽपि भगवान् भक्तैर्यत्किंचिदीरितं ।
सापेक्षवस्तदा दस्ते तेनप्रीतोदद्यात्तं ॥ (30)
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतं ग्रह्णामि प्रयतात्मनः ॥ (31)

(Bharata).

(Gita).

The elements of glad self-surrender to the will of God ready to accept whatever He gives us and to make His will dominant in us are well brought out in the Vaishnava doctrine of *Prapathi*. *Prapathi* is nothing new in the Hindu religion but is emphasizing some elements of our religion so that their power and beauty may be realised by detachment and isolation. The Swetaswatara Upanishad proclaims :

सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥ (32)

The elements of *Prapathi* are stated in the following well-known verses :

आनुकूल्यस्य संकल्पः प्रातिकूल्यस्य वर्जनं ।
रक्षिष्यतीति विश्वासः गोप्सुष्व वरयंतथा ।
आत्मनि शेष कार्पण्यं षडङ्गा शरणागतिः ॥ (33)

(29) He is of the essence of all auspicious attributes, He sustains the universe by a small portion of His power; He assumes desired and wonderful forms according to His wish; He accomplishes the good of all the world.

(30) Though He is of fulfilled desires, He accepts what He is given by his devotees as if He is in need of what they offer; and being pleased with them, He gives them everything.

(31) I accept what my devotee with concentrated thoughts brings to me with love—leaves, flowers, fruits, and water.

(32) Him who is the Lord of all, the refuge of all, the friend of all.

(33) *Prapathi* is of six elements—desiring only what is good in His eyes, giving up what is not so, faith in His willingness and ability to save us, praying to Him to save us, giving ourselves to Him, and a sense of our helplessness.

I may here refer to one peculiar and special characteristic of Indian theism—the doctrine of *Sayujya*. Some Western thinkers seem to find something like annihilation in this doctrine. Tennyson says in *In Memoriam* :

That each, who seems a separate whole,
Should move his rounds, and fusing all,
The skirts of self again, should fall,
Remerging in the general Soul,
Is faith as vague as all unsweet.

In Hallam's Life of Tennyson however, we learn that Tennyson said : " If the absorption into the divine in the after-life be the creed of some, let them at all events allow as many existences of individuality before this absorption ; since this short-lived individuality seems to be but too short a preparation for so mighty a union." This spiritual trouble of Tennyson's was due to his not having had the revelation of the Indian doctrine of Karma in its pure and unfalsified form. The Lords says in the Gita :

भक्त्यात्वनन्यया शक्य अहं एवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ (34)

Sri Sankaracharya says on this verse :

ज्ञातुं शास्त्रतो न केवलं ज्ञातुं शास्त्रतः

द्रष्टुं च साक्षात्कर्तुं तत्त्वेन तत्त्वतः

प्रवेष्टुं च मोक्षं च गन्तुं परंतप ॥ (35)

This entering into, and becoming one with, the *Sachchidananda Swarupa* has been regarded by the Hindu religion as the goal of existence, as the true liberation, as the heavenly fruit of a life of service, dispassion, and devotion.

The holy books of the Hindus lead the human soul to an even loftier height and leave it face to face with the highest God-realisation, स्वरूप साक्षात्कार, and turn back with dumb mouths but with the finger still pointing in that direction. The Advaita system, which is supposed to be in deadly conflict with other Hindu systems of thought with our own experience of things, and with all our processes of reasoning, is nothing more than the last word—or rather wordlessness—in the presence of the Infinite Transcendence and Bliss of the Universal Soul. The Upanishads declare this truth again and again by positive and negative methods, in brief flashes of intuition, and with a radiant quiver of rapture.

(34) By unparalleled and concentrated devotion, I can be known, seen and entered into so as to become one in essence.

(35) To know by means of scripture ; not merely to know, but to realise by means of Scripture, and to attain Moksha.

यथा नद्यः स्वम्बमानाः समुद्रे
 अस्तं गच्छन्ति नामरूपे विहाय ।
 तथा विद्वान्नामरूपाद्विमुक्तः
 परात्परं पुरुषमुपैति दिव्यं ॥ (36)

(Mundakopanishad).

It is thus abundantly clear that Hindu theism contains the highest elements of theism and is related harmoniously to the facts of life and to the highest philosophical and metaphysical apprehension of Truth. None of the elements observable in other systems of theism are wanting in it while it contains many new and beautiful elements not met with elsewhere in the world. I close these articles with the prayer that all may realise its beauty and attain the fruit of existence.

सर्वस्तरतु दुर्गाणि सर्वो भद्राणि परयतु ।
 सर्वस्सुखमवाप्नोतु सर्वस्सर्वत नन्दतु ॥ (37)

Faith is a wonderful insight and it alone can save, but there is the danger in it of breeding fanaticism and barring further progress. Jnanam is all right, but there is the danger of its becoming dry intellectualism. Love is great and noble, but it may die away in meaningless sentimentalism.

A harmony of all these is the thing required. For a religion to be effective, enthusiasm is necessary.

God, though everywhere, can be known to us in and through human character.

Sri Sri Vivekananda.

(36) As the rivers flowing into the Ocean become merged in it giving up their names and forms, so the knower freed from the illusion of names and forms attains union with the Lord.

(37) Let all triumph over obstacles ; let all attain all auspicious things. Let all get happiness ; and let all rejoice everywhere."

TO THE ABODE OF SIVA.

BY

Parivrajaka.

There are few Hindus in whose mind is not kindled a dream of heavenly land teeming with celestial scenes by the very mention of the holy names of Kailas, the glorious abode of Siva, and of the sacred Manasarovara. The poets of Aryavarta were never tired of lavishing their unstinted praise on their glories, and an eye-witness may endorse that those visions of our poets are not wholly visionary, but only coloured pictures of the reality. In the *Manas Khanda* the poet tells us, "He who contemplates on Himachala is surely far superior to the man who performs all worships in Kashi, he will have to suffer no more for his bad Karma, as by that meditation alone he will be released from the mesh of Karma for ever. Verily it should be known that those who die on Himachala and while dying, meditate upon his snowy grandeur go to the world of Siva and enjoy there the everlasting beatitude. Even if I be given hundred lives of Brahma to live, and hundred mouths of Ravana to speak, I could scarcely tell out the glories of Himachala where Siva lives and the Ganga falls from the lotus feet of Vishnu like the slender thread of the lotus stem. There is the renowned Manasarovara where dwells the great Siva in the form of a swan. This lake has sprung from the mind of Brahma! There also dwell all the gods that are in heavens. Any one who drinks its water or bathes in it shall surely go to the heaven of Brahma and shall be freed from the sins of hundred births; even if any one's body touches the earth of the Manasarovara one becomes purified and shall go to Sivaloka after his death. Its waters are like molten pearls. There is no mountain like Himachala, for in it are Kailas and Manasarovara. As the dew is dried up by the morning sun, so are the sins of mankind destroyed at the very sight of Himachala."

From our Himalayan *Ashrama* when I would behold from day to day those distant snowy ranges forming, as if, the unfading crest-glory of the primeval Himalayas, the whole panorama of their ever-varying mood of expressions,—their rosy mantle in the dewy dawn, their silvery repose beneath the noon-day sun, their evening splendour of auric hue blended with crimson and gold, which the sailing clouds hail to borrow, and again their azure weird setting

under the clear moonlit sky,—when I would behold all these, and above all, the profound serenity of their entranced existence, not disturbed by any discordant element that exists in the society of man, then a mute emotion would slowly creep up in my mind, and in the reverie I would see a heavenly region—the land of the Devas, the celestial abode of the great Siva—spreading before my eyes; and Ah! how much would I then wish for wings to soar up to that dreamy land and be in the midst of the divine displays. But at last the moment came to realise my dreams and on one fine summer morning, I set out from Mayavati for Kailas, that holy abode of the great God—Mahadeva.

There are three principal routes of pilgrimage to Kailas; one goes through Garhwal, by Badrinath, *via* Niti Pass; and the other two lie through Kumayun Division. Of these two again, one goes by the Johar side through Unta Dhura Pass, and the other by Choudans and Vyans, through Lipulake Pass. It is the latter that I took for the accomplishment of my holy pilgrimage. It is the usual custom with the general pilgrims to go to Kailas by Niti Pass, visiting on the way the holy shrines of Kedar-nath and Badrinath, and thus seeing all the great *Tirthas* of the Northern India; and on their way back they take the path that comes down through Lipulake Pass, *via* Vyans and Choudans, and finally finish their pilgrimage by coming to Almora. But this route is the most devious and lengthy one and can scarcely be ventured unless one goes with a big company of pilgrims, having been well equipped to meet all the necessities of the assiduous journey. But I took the easiest and the straightest of all the routes, *i.e.*, the one which goes through the Almora District, *via*, Choudans and Vyans *pattis* and at last crosses the great belt of the Himalayas by the Lipu Pass. This was the most convenient one for me to take, as our Mayavati Ashrama is situated on the very route itself. Moreover, this was the route which, so goes the local tradition, the great Pandavas took while they made the *Maha prasthanā*, their heavenward journey, and even to this day there are left many remnants of the handiwork of the Mighty Bhima, on the way.

(To be continued.)

THE RAMAKRISHNA MISSION

— FAMINE RELIEF WORK.

(BANKURA AND TIPPERAH.)

We have received the following report from Swami Saradanandaji, the Secretary of the Ramakrishna Mission :—Since our last report on the 6th June last, the prospect of the Bankura district has since taken a bit brighter course. Now a days, it is raining there ; so cultivation has begun, and has relieved to a great extent the water-scarcity. But the terrible famine from which the people are still suffering to the same extent as before, has made them wholly destitute. So they require help in money, material and in seeds, besides the weekly rice doles to carry on the cultivation. We have up till now distributed nearly 200 maunds of seeds, besides the pecuniary help necessary for other purposes.

We have finished the excavation of nine tanks and six wells ; the tanks will serve the double purpose of drinking and irrigation. The Ladua Canal has been completed.

At present we are running two branches from this canal into the interior. These with the main canal, will irrigate henceforth nearly 1,000 acres of land. All these are causing us large expenditures, but we expect that the sympathetic public will encourage us by their contributions in these works of permanent good to the people.

Nearly 400 men suffering from cholera, malaria, small-pox and various other diseases, were served with medicines and other necessities from our centres.

We have also helped many people to re-construct their huts which were either consumed by fire or gave way to the storm as they were left unattended in this famine-year.

On the other hand the condition of the Tipperah district is not so hopeful. The labourers are suffering mainly there. The last year's famine has reduced many to indigence—nearly all of them have taken to labour. This has caused overflow in the labour market, so the wage has fallen to As. 2 per diem, which is insufficient to maintain one's self and his family. Besides, it has not rained sufficiently there for many days. This has made the prospect of the crop also gloomy. The situation is going to be acute daily. We have opened another new centre at Talsahar near Ashuganj.

Below is given a brief table of rice-distribution of three weeks from 21st May to the 15th June last. Temporary helps are also included in it.

BANKURA.

Names of centres.			No. of villages.	No. of recepients.	Amount. of rice. Mds. Srs.	
Bankura	...	...	211	1,642	86	28
Sonamukhi	...	...	278	3,118	160	20
Chaharabad	...	...	186	1,867	68	36
Birdra	...	...	128	2,554	132	0
Indpur	267	3,173	164	0
Koalpara	90	565	22	9

TIPPERAH.

Bitghar	105	3,864	194	34
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Clothes were also distributed from all the centres.

From the report above it can be easily gathered that our relief-work has extended in area. So we now require the most hearty co-operation of our generous countrymen, which we hope will not be wanting.

Any contributions however small towards the relief will be thankfully received and acknowledged on being sent to any of the following addresses :—(1) President, Ramakrishna Mission, Math, P. O. Belur, Howrah ; (2) Manager, "Udbhodhan," 1 Mukerjee Lane, Bagbazar, Calcutta ; (3) Swami Sharvananda, Ramakrishna Mission, Mylapore, Madras.

REVIEW.

Sarma's Portfolio of Drawings—Published from 2, Office Venkatachala Mudali Street, Triplicane, Madras.

The Deepavali Special—Ramayana and the Great War—contains ten plates—and the foreword and drama written by Mr. K. S. Ramaswami Sastri, B.A., B.L., help greatly to convey to the reader an idea of all that is intended by the pictures and we can safely endorse, it has much educative value for the general readers.

The June number deals with topics connected with the war and is very interesting indeed. In some cases the drawings are not quite intelligible without some kind of explanation or hints. Mr. Sarma's productions whether owing to bad printing or other causes sometimes suffer from lack of clearness and definiteness. We would be glad to see them improved both in matter and manner.

Mr. Sarma possesses originality and some excellent traits that make up an artist and has a clever and interesting way in which he applies his skill and surely deserves encouragement from the public.

तां that स्थिरां firm इन्द्रियधारणां control of the senses योगम् Yoga इति मन्यन्ते (is what they) call तदा then (योगी Yogi) अप्रमत्तः free from the vagaries of the mind भवति becomes ; हि because योगः the Yoga प्रमत्ताज्ययौ that which can be acquired and lost.

That firm control of the senses is known as Yoga. Then the Yogi must be free from all vagaries of the mind ; for the Yoga can be acquired and lost.

[*Firm control of the senses—i.e., restraining the senses from functioning, and fixing the mind in the contemplation of the Atman.*

Then the Yogi, etc.—while practising Yoga, the Yogi must not indulge in the wanderings of the mind, but must make it steady or, he must not waver from his practice of Self-concentration.

For Yoga can be lost—i.e., by inefficient control of the mind, or want of its steadiness.]

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १.२ ॥

(स आत्मा that Atman) वाचा by speech न एव verily not मनसा by mind न एव not even, चक्षुषा by eyes न एव not also प्राप्तुं to attain (realise) शक्यः can be ; (आत्मा Atman) अस्ति is इति thus ब्रुवतः from those who speak अन्यत्र besides तत् That कथम् how उपलभ्यते is comprehended.

(This Atman) can never be reached by speech, nor even by mind, nor eyes. How can It be realised otherwise than from those who say that It exists ?

[*Those who say that It exists—i.e., the seers, those who have themselves realised It.*

Note.—The Sruti asserts that the Atman being beyond all the senses and mind, the only instruments of knowledge, can never be comprehended except when instructed by a man of realisation. One has to begin first by putting *faith* in the words of the Guru that there is such a thing as the Atman and then follow his instructions to realise. No amount of argumentation or ratiocination can infallibly determine the existence of the transcendental Atman. All arguments in favour of its existence can very well be met by equally strong ones of the opposite nature. Hence the Vedanta Philosophers never tried to establish their doctrine purely on reason, but on *Sabda Pramana*, i.e., the Sruti and the verdict of the experienced seers. Vyasa in his Vedanta Sutra dispensed

with such pure metaphysical ratiociation by saying that dialectic alone cannot determine the Truth. Hence the very first step to Self-realisation is faith in the words of the Guru who has actually realised the Atman.]

अस्तीत्येवोपलब्धस्य तत्त्वभावेन चोभयोः ।

अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

उभयोः of the two **तत्त्वभावेन** as the reality **अस्ति** is (being) **इति** thus **एव** alone **उपलब्धस्य** is to be realised. **अस्ति** is (being) **इति** thus **उपलब्धस्य** of him who has realised **तत्त्वभावः** the true nature **प्रसीदति** reveals.

Of the two the Being alone is to be realised as the Reality. To him reveals the True, who realises the Being.

[Of the two—i.e., of the two conceptions, Being and Non-being Sankaracharya takes it to refer to the two expressions of the Atman, its attributeless absolute state and its manifestations through attributes. But it cannot be true, as there is no question about the Absolute and the Manifestation in the context, the quarrel is between 'being' and non-being,—'is' and 'is not' of the Atman.

To him reveals the True, etc.—To realise the real nature of the Atman, the first thing needful is Faith,—faith in the existence of the Atman as described in our scriptures, and being instructed by a Guru this faith gradually leads to the intuitional perception of its existence, and eventually through proper meditation on the being-ness of the Atman, there comes the revelation of its absolute nature. The difference between the two sorts of realisation is that the former one is done through intuition (*Sattwic Buddhi*) and as such, the aspect of the Atman realised is *saguna*, but in the latter, the Atman realises itself in its absolute nature.]

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि शिताः ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

अस्य his **हृदि** in the heart **शिताः** dwelling **सर्वे** all **कामाः** desires **यदा** when **प्रमुच्यन्ते** are destroyed **अथ** then **मर्त्यः** the mortal **अमृतः** immortal **भवति** becomes. **अत्र** here (in this body) **ब्रह्म** Brahman **समश्नुते** attains.

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and here one attains Brahman.

यदा सर्वे अभिघ्नन्ते हृदयस्येह ग्रन्थयः ।

अथ मर्त्योऽमृतो भवत्येतावद्व्यनुशासनम् ॥ १ ॥

इह here (in this body) हृदयस्य of the heart सर्वे all ग्रन्थयः knots यदा when अभिघ्नन्ते are rent asunder अथ then मर्त्यः the mortal अमृतः immortal भवति becomes. एतावत् up to this व्यनुशासनम् the injunction (instruction).

When here all the knots of the heart are rent asunder the mortal becomes immortal—so far is the instruction (of all Vedānta).

[The knots of the heart—the ignorance and its offspring like egotism, pride, passion, etc.

So far is the instruction, etc.—i.e., this is the consummation of all the Vedāntic teachings.]

शतं चेका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।

तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्मुखा उत्क्रमणे भवन्ति ॥ १६ ॥

हृदयस्य of the heart शतञ्च hundred एका च and one नाड्यः nerves (सन्ति are) तासां of them एका one मूर्धानमभि towards the crown of the head निःसृता extended तथा by that ऊर्ध्वम् upward आयन् having gone अमृतत्वम् immortality एति attains अग्न्याः by others विष्वक् different उत्क्रमणे for departing भवन्ति become.

Hundred and one are the nerves of the heart ; of them one has extended towards the crown of the head. Going upwards by it, man attains immortality ; but others lead in departing differently.

[Of them one has, etc.—i.e., the Sushumna of the Yogins.

Man attains immortality—Those who have not attained the Absolute Brahman, yet has realised the Saguna aspect of His, goes by the Sushumna path to the Scler plane and thence through several other planes to the plane of Brahma where they reside till the end of the Cycle, at the completion of which they merge in the Brahman with Brahma. This *post mortem* course of the soul is called as *Kama Mukti*. But he who has realised the absolute aspect, goes to where, for him the whole world-process and creation is negated for ever while here still in the body. This is known as *Kaivalya nukti* or *Jivan mukti*.

But others lead in departing differently—i.e., when the soul departs with the help of the other nerves, it reincarnates into this world attaining various births according to its Karma and desire.]

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।

तं स्वाच्छरीरात्प्रवृद्धेऽमुञ्जादिवेणीकां धैर्येण ।

तं विद्याच्छक्रममृतं तं विद्याच्छक्रममृतमिति ॥ १७ ॥

अङ्गुष्ठमात्रः of the size of a thumb पुरुषः the Purusha अन्तरात्मा the inner soul सदा always जनानां of beings हृदये in the heart सन्निविष्टः dwelling ; मुञ्जात् from grass वेणीकां the stalk इव like स्वाद् one's own शरीरात् from the body तं Him धैर्येण with perseverance प्रवृद्धेत् should separate तं Him शुद्धं pure अमृतं immortal विद्यात् know.

The Purusha of the size of a thumb, the inner soul dwells always in the heart of beings. One should separate Him from the body as the stalk from a grass. Know Him to be the pure, the immortal, yea, the pure, the immortal.

[One should separate, etc.—i.e., One should extricate the element of absolute consciousness—the pure *chit*—in him from his consciousness of the body by assiduous discrimination (*Vichara*) and meditation. The simile of stalk and grass is very apt.]

मृत्युप्रोक्तानाचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं चकृत्स्नम् ।

ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव

॥ १८ ॥

अथ then नाचिकेतः Nachiketas मृत्युप्रोक्तां told by Death एतां this विद्यां knowledge कृत्स्नं whole योगविधिं process of Yoga च and लब्ध्वा having got विरजः free from all impurities विमृत्युः free from death (i.e. desires, passions, etc.) (भुत्वा having become) ब्रह्मप्राप्तः realised Brahman (अमृत was). अन्ये other यः who अपि एवं also तस्य अद्यात्मं the inner-self एवंविद् know thus (ब्रह्मप्राप्तो भवति attains Brahman).

Nachiketas having been so instructed by Death in this Knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman ; and so also attain all others who know thus the inner-self.

सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहे

तेजस्वि नावधीतमस्तु मा विद्विषावहे ॥

ॐ शान्तिः । शान्तिः । शान्तिः ॥

Om Peace ! Peace !! Peace !!!

The end of the sixth Chapter.

THE END OF THE KATHA-UPANISHAD,

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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AUGUST, 1916.

[No. 4

GOSPEL OF SRI RAMAKRISHNA.*

(Continued from page 68.)

Srijukta Girish says now and then that he could cure diseases simply by chanting the name of the
Occult Powers. Master.

Sri Ramakrishna (to Girish and other devotees) : "Those that are of low propensities go in for occult powers, such as, healing diseases, helping to win law suits, walking on waters, etc. The pure-minded devotees seek nothing save the lotus feet of the Lord. Hriday once told me 'Uncle, why don't you ask for some occult powers from the Mother?' Mine was the nature of a boy,—so, while making *Japam* in the shrine of Kali, I told the Mother, 'Ma, Hriday tells me to ask of you some occult powers!' At once I was shown a vision,—an old prostitute, about forty years old, wearing a black-bordered cloth, came and sat turning her back towards me So the Mother showed me that occult power is but the ordure of the old prostitute! Then I rebuked Hriday for giving me such a bad counsel and said that it was owing to him that I had suffered the vision.

"Those who have a little of these occult powers get name and fame in society. Many are desirous to take the rôle of spiritual

* Translated from the original *Sri Ramakrishna Kathamrita* by 'M.'

teachers, that people might come and celebrate them,—that they might have a number of followers and disciples ! People would say, ‘Well, Gurucharan is having a good turn nowadays,—see, persons flock to him in swarms ; he has a large following ; his house is flooded with articles,—various things are brought by various persons. He has the capacity now to feed thousands, if he so chooses.’

“ But Guru-ism is like prostitution ! It is to barter one’s own self for the sake of such filthy things like money, name, fame, pleasures of the body, etc. Is it not foul to debase thus for trivial things those very body, mind and soul with which one can realise God ? . . . It is courting ruination to one’s self for a trifle !

“ I used to see very many other things in meditation during the period of my *sadhana*. Once while I was meditating underneath the Bel (Vilwa) tree, the *Papa Purusha* came and tempted me in different ways. He appeared in the form of a soldier, and proffered to give me money, fame, sex-pleasure, various powers, etc. I invoked the Mother. Very mysterious are all these ! Then the Mother appeared before me and I begged of Her to hack him to pieces. Oh, that form of the Mother—that world-bewitching beauty of Hers—it is still recalled in my memory. But it appeared as if the whole world was trembling at Her gaze.”

The Master stops here for a while, and begins again,—“ Oh, much more, but I am not allowed to give out!—see, as if somebody is withholding my tongue !

“ Then I felt no difference between *Tulsi* (holy basil) and ordinary plants ! All consciousness of distinction was taken away ! One day, when I was meditating underneath the banian tree, I was shown a vision : a bearded Musalman came to me with an earthen plate full of rice. He fed some *Mlechchas* from the same plate and gave from it a small quantity of rice to me also. And the Mother showed me that there are no two things besides the One,—the same *Satchidananda* has assumed the various forms,—He has become all the *Jivas* and *Jagat* (the individualised life-principles and the universe) ; He has become also the food ! ”

Sri Ramakrishna : “ My nature is like that of a child. Hriday told me to ask for some powers from the Mother,—and I at once went to the Mother to tell Her of it. I am kept in such ‘a state’ (spiritual mood) that whoever would be near me, I shall have to hear his words. As a child is frightened if there be nobody near it, so I too used to feel like that. I used to

The realisation of Brahman and the consciousness of non-distinction.

Sri Ramakrishna and his childlike nature.

feel almost a death pang at times if Hriday would not be near me. Lo, that mood is stealing upon me again !—It is awakened even at the slightest mention of it ! ”

While speaking thus the Master is slowly falling into the *Bhava Samadhi*,—the consciousness of Time and Space is gradually disappearing. He is trying to control the mood with the greatest effort, and says, “ Still I can see you ; but it seems to me, as if you are all sitting here through all eternity ;—when, where and whence you have come, I am not conscious of.”

He again stops for a while, and partially regaining the normal consciousness expresses the desire that he would drink water. It is usual with him to say like this whenever he wanted to bring down his mind from *samadhi*. Girish is new to the place, so he does not know the significance of it, he is about to go to bring water, but the Master warns him, “ No, no, I can't take water now.”

The Master and the devotees remain silent for sometime ; and he speaks again. Sri Ramakrishna (to M.) : “ Well, have I committed an offence (against God) by recounting all these secret things ? ”

M. finding no answer to give, keeps silence. Then the Master himself says, “ No, why, it is no offence : I am telling all these to create faith in man.”

THE ETHICAL ASPECT OF THE VEDĀNTA

BY

Professor K. Sundararama Iyer, M.A.

PART XVI.

KARMA AND HEREDITY.

It is well-known that both animals and plants agree in regard to the essentials of sexual reproduction. While in animals we have the mutual attraction and fusion of active sperm-cells and those of the nutritive and quiescent ovum bored into by them, and the consequent fertilisation resulting in the development of the offspring, we have in plants the corresponding bodies known as pollen-grains and ovules, even though there are differences in regard to the process of development and the mechanism by which it is effected. How the process of development takes place is explained differently by different biologists. Darwin held that each sperm-cell and egg-cell contained a number of buds given out by every part of the body and

brought through the blood into the reproductive organs. Biologists have explained that, though many animals and plants produce in the course of their lives, millions of sperm-cells, we should have—under Darwin's theory of heredity,—to suppose that prodigiously numerous sets of buds are, in some way or other, given out from all parts of the body,—a fact for which there is no sufficient proof. Though Darwin himself is said to have been aware of the impossibility of his view, he was led into it by his strong faith in the existence of evidence for the inheritance of acquired characters. Subsequent researches have not been such as to justify Darwin's faith:—in fact, they have tended to show that, in the majority of cases, acquired characters are *not* inherited. We owe chiefly to Dr. Weismann the criticism and overthrow of the doctrine of the inheritance of acquired characters. In the *first* place, the extreme infrequency of cases in which positive results were obtained has had the effect of largely discrediting the theory. For example, "Mutilations (such as the repeated cutting off of the tail of dogs,) the effects of use and disuse (such as the callosities produced by friction, the enlargement of muscles or other organs, the fruits of education, etc.), or any direct modification due to the action of any particular stimulus, have never in any single instance been proved to be transmitted as such from one generation to another, while the evidence that they are not is overwhelming." *Secondly*, other possible causes explaining the observed phenomena have been found to exist in most or all cases. For example, with regard to mutilations, many instances of *alleged* inheritance have been quoted, but they form only a small percentage as compared with the enormous number of cases where mutilations have not been inherited. Even when the fact pointed to a *seeming* inheritance of mutilations, the presence of *interfering causes* has been noted. For example, where a cow lost one of its horns by ulceration and its calves showed "on the same side of the head, no true horn, but only a small nucleus of bone hanging to the skin,"—it has been explained that "the cow with the ulcerated horn may well have a naturally imperfect horn which was readily attacked by a disease, and the imperfection may have increased by an inborn variation in the offspring." *Thirdly*, a large number of recorded cases have been shown to be the cases of accidental coincidence. That individual cases of coincidence occasionally occur everywhere in life is unquestionable. In the present case, where we have only very unsatisfactory and insufficient evidence of inheritance and are unable to trace any chain of causation between the observed phenomena, antecedent and consequent, we cannot be wrong in concluding that the bond of inheritance between them is deceptive, and that we must explain the similarity between the parent and the offspring as a mere coincidence,—a mere accidental occurrence.

These criticisms are not to be understood as implying that the importance of heredity is to be disputed or denied. Not only the

features of resemblance in the organisation of individuals of the same species, but all the dissimilarities between different species are found exhibited, because there is heredity ; in fact there can be no evolution without heredity. In ordinary sexual reproduction, the specific substance containing the essential factors of inheritance must be passed on from one generation to the next in the germ-cells. It forms either the cell as a whole, or only its nucleus. Moreover, it is carried in the germ-cells of both sexes, since inheritance is equal in both parents. Formerly, it was supposed that the course of heredity and the progress of evolutionary change were influenced by the direct action of the environment and by the direct action of the characters of the parents on those of the offspring as influenced by external stimuli (such as temperature, nutrition, etc.), or by use and disuse, etc. Dr. Weismann criticised and overthrew these views, and then brought forward his own theory of heredity, the *germ-plasm* theory.

According to Dr. Weismann, all living processes, whether of growth or differentiation, always depend upon the interaction of external and internal factors ; and that the structure of the body and its parts which results from the interaction must turn out differently,—not only when the germ-substance is different, but when the conditions of development are changed. By far the most potent factor, however, is *the constitution of the germ*. The external conditions may vary within certain limits and thereby modify the results of development, but “ the frog’s egg becomes the frog ” and not anything else. Now, the hereditary substance of a cell is composed of “ *ids*,” or equivalent portions of *germ-plasm* (chromatin or idio-plasm),—each of which contains all the kinds of determinants appertaining to the building up of an individual. These *determinants* (or “ *ids*”) exercise their controlling influence over the cell-group, or adapt themselves to the rest in such a manner that the result will depend on their characteristics or activities.

We proceed to criticise this theory of Weismann,—which has become known as the germ-plasm theory. *Firstly*, no explanation is offered by Dr. Weismann how these mutual adaptations among the “ *ids* ” or their influence over the cell-group are determined. *Secondly*, the *ids* are ancestral plasms, and in every fertilisation an equal number of *ids* from the father and mother are united in the ovum. What is the circumstance determining the selection of the *ids* from each parent to form the inheritance of the child ? *Thirdly*, the *ids* of the parents are derived from those of the grand-parents, and these again from those of the parents of the latter, and so on. Each ancestor had many *ids* in his germ-plasm, and the constitution of each was determined by the co-operation of all the *ids* in his germ-plasm. Now, what is it that determines the ancestral source whence the *ids* in the germ-plasm of each person is derived,—the variations—

if any—in the germ-plasm of each person from the general type,—and the mutual adaptations of the ids in each germ-plasm. *Fourthly*, the fact is undoubted that the development of each organism, its functional adaptations, and the different ways in which the structure of its different parts adjust themselves in response to different stimuli are all dependent on external conditions both during its embryo stage and after. Also, we can see no reason why certain cells, or masses of cells, should not be adapted differently to different stimuli. Dr. Weismann offers no explanation for these variations of the organism, or the peculiar circumstances of its development. *Fifthly*, how are we to account for the variations in the nourishment supplied to various ids so that while one id becomes stronger, another becomes or may become weaker? Of course such effects arising from the food-supply must persist for a long time before they become observable. Also exercise of function strengthens, and its disuse weakens the organ. Dr. Weismann offers no explanation of the fluctuations in the equilibrium of the members of the system of ids determining the life-history of each organism. What is the explanation of “the play of forces within the germ-plasm?” *Sixthly*, personal selection cannot influence the selection of ids in the germ-plasm of each organism, but it can remove all unfavourably varying individuals from the genealogical tree of the species. This effectively removes the ids which produce unfavourable variations; and thus such unfavourable variations and their disastrous effects on the species are stopped for all time. We ask,—why is personal selection of this kind sometimes exercised, and sometimes not?

Before leaving this part of the subject, we shall briefly refer to the phenomena known as *Mendelism*. Mendel investigated the effect of crossing different varieties of the common pea, and formulated a law for tracing or predicting the presence or absence of parental characters in the descendants. He concentrated his attention on the mode of inheritance of a single pair of “*unit-characters*” at a time,—for example, tallness and dwarfness. He found one of these characters “*dominant*,” and the other “*recessive*,” in the production of the hybrids. That is, there were three tall and one dwarf. Subsequent experiments showed that the dwarfs always bred true, as did also one of out of every three tall; the two remaining tall behaved as the original hybrids in giving three tall to one dwarf. Mendel made experiments with several other pairs of “*unit-characters*,” and the same mode of inheritance was shown to hold throughout. We cannot here follow in detail all the results of Mendel’s experiments. But we ought not to assume that the laws of heredity and the architecture of plants and animals are now perfectly known. Indeed Mr. Joseph McCabe points out in his work on the “*Principles of Evolution*,”—“The experiments (Mendel’s) have been repeated on mice, rabbits, birds, &c., besides a large number of plants, and the results are not in all cases according

to law. It is therefore hasty to pronounce that Mendel has afforded a 'deeper insight' into embryonic processes or provided a base for sociological designs." It must also be remembered, as Mr. Punnett has pointed out, that "constitutional differences of a radical nature may be concealed beneath apparent identity of external form," and "individuals identical in constitution may yet have an entirely different ancestral history." Lastly, we must not also forget the supremely important fact pointed out by Mr. Punnett that "to-day we are almost entirely ignorant of the unit-characters that go to make the difference between one man and another."

This last valuable confession—so to speak—may fitly introduce us to what Indian authorities have to say regarding the phenomena of heredity and their relation to other factors which combine with them to determine the character and history of the individual. Indian authorities are of two kinds,—(1) the *Upanishads* which form a part of the holy Veda ; (2) the *Ayurveda*, which is an auxiliary of the Veda and known as an *Upa-Veda*, and which we can and ought to use not only for the solution of doubtful points of speculation or theory, but for the reform of practice in gaining the prescribed ends of life. We shall begin with the *second* of the above-mentioned authorities, the *Ayurveda*, whose explanation takes note of almost all the possible factors which determine the origination of the embryo. The *Charaka-Samhita* says in the *Sarirasthana* (शरीरस्थान) Chapter IV. 2 :—

“मातृतः पितृत आत्मतः सात्म्यतो रसतः सत्वत इत्येतेभ्यो भावेभ्यः समुदितेभ्यो गर्भः संभवति” “The embryo is formed by the combination of the following elements, issuing respectively from the *mother*, the *father*, the *Atman* (Jiva), *Salmya*, *rasa*, and *sattva*.” The chief contributions of the mother are the skin (त्वक्), blood (लोहित), flesh (मांस), and fat (मेघस्); and those of the father are muscle (स्नायु), semen (शुक्र), bone (अस्थि) and marrow (मज्जा). *Third* comes the Jiva, the intelligent, re-incarnating personality for whose use and benefit the embryo is formed in the womb of the mother in order that it might develop into the body in which he is to function during this stage of life on earth. The Jiva is ignored in the thought of the West, and denied by Buddhism. The Vedic religion alone has ever insisted on the importance of the Jiva. The question is discussed by Sri Sankaracharya in various places in his *Bhashya* on Badarayana's *Brahma Sutras*. In the *Bhashya* on III. I—I, he says :—“कर्म च निमित्तकारणं देहान्तरारम्भे” “Karma is the efficient cause in the gaining of another body.” How is this new body gained? Sankara refers to the *Chhandogya-Upanishad*, Chapter V., where the Jiva is said to pass through 'five fires' enumerated together by Sankara as “सुपर्जन्यपृथिवीपुरुषयोषित्,” “the celestial world, rain, earth, man and woman.” The *Chhandogya-Upanishad*, Chapter V., Khanda

10, Mantras 5 and 6 are as follow :—एतमेवाश्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वा अन्नं भवति। अन्नं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह ब्रीहियवा ओषधिवनस्पतयस्त्रिलभाषा इति जायन्तेऽतो वै खलु दुर्निष्पतरं यो यो ह्यन्नमति यो रेतः सिञ्चति तद्भूय एव भवति.” “ They return again by the same path as they came, to Akasa, from Akasa to Vayu (air), and having become air they become smoke ; and having become smoke they become mist ; having become mist they become the cloud, having become the cloud they rain ; then they are born as rice and barley, herbs and trees, sesamum and beans. Henceforth the exit becomes extremely difficult, for whoever eats the food and who sows the seed, he becomes like unto him.” Sankara explains that the Jiva does not, and cannot, become the Akasa. He says :—न ह्यन्यस्यान्यभावो मुख्य उपपद्यते ”

“ It is not reasonable that one object should attain the essential form of another.” Hence his explanation is,—“ आकाशदितुस्तथापत्तिरेव ” “ Only the attainment of similarity to Akasa.” That is, owing to *Avidya* (i.e., ignorance of his own true nature as the supreme Atman or Self), the Jiva considers himself like Akasa, &c. At last he falls down with rain. After falling as rain, he may get into such places as a mountain side, an unnavigable river, ocean, forest, or desert, from which “ an exit becomes extremely difficult,” (दुर्निष्पतरम्—Chhandogya-Upanishad, X. 6). Sankara explains the difficulty of the exit as follows :—Being carried by water-currents, they (Jivas) reach rivers, and thence the sea where they may be swallowed by alligators, and these again by others ; and then these together with the alligators may become dissolved, in the sea, and—together with the sea-water—fall again as rain upon deserts or inaccessible stony places. While there they may be drunk up by serpents and deer, and these may be eaten up by other animals, and so they would go on and on in an endless round. At times they may fall as rain among inanimate objects and become dried up then and there; or such inanimate objects may be eaten, but this chance may not easily occur owing to the number of inanimate things being so large. At last, when a procreating agent eats the food with which the incarnating Jiva has become associated, —i.e., has become, through ignorance of his real self, identified,—and sows seed into a mother's womb, he enters it in association with the seed ; and then he is born associated with the bodies developed from the embryo with which he has previously become associated. Such bodies are of high or low class, according to the Karma of the Jivas who become associated with them. This is pointed out in Chhandogya-Upanishad, Chapter, V, Khanda 10, Mantra 7 :—

“ तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्वाह्वयोनिं वा चतुर्योनिं वा त्रैर्योनिं वाऽथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन्वाह्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ”। “ Those

whose conduct here has been good will quickly attain some good body,—the body of a Brahmana, the body of a Kshatriya or the body of a Vaisya. And those whose conduct has been bad, will quickly attain some evil body—the body of a dog, the body of a hog, or the body of a Chandala.” Charaka explains as follows the elements of the embryo due to Jiva and his Karma :—“ तासु तासु योनिषूपत्तिरायुरात्मज्ञानं मन इन्द्रियाणि प्राणापानौ प्रेरणं धारणमाकृतिस्वरवर्णविशेषा सुखदुःखे इच्छाद्वेषौ चेतना धृतिबुद्धिस्मृतिरहंकारो यत्नश्चात्मजानि । ” “ Birth in such and such a body, duration of life, the knowledge of self, mind, senses, the strength of the breathings in and out, the giving of an impulse, retention, the peculiarities of form, voice and colour, pleasure and pain, desire and aversion, intellect, firmness, memory, egotism and activity.” All these qualities of the individual are due to the *Karmavasanas* or tendencies and impressions stored up in the mind which is the constant associate of the personality (Jiva) in its migrations of the past through the universe and which are brought into manifestation and activity according as they become matured by time and occasion so as to bring their appropriate forms of fruition for the individual. The seventh mantra already quoted from the Chhandogya-Upanishad, Khanda 10, mentions some of the forms of fruition on earth which are due to the Jiva's past Karma.

Fourthly, *Satmya* (सात्म्य) is the collection of objects whose proper consumption is productive of that healthy condition of the body which contributes to the fruitfulness of whatever is calculated to do good to the Jiva. The derivation of the word is explained as follows :—“ आत्मनो हितं कर्म आत्म्यं; आत्म्येन सह वर्तमानं सात्म्यम् ” “ The activity which is good for the Atman is called *Atmya*; that which exists in association with the ‘*Atmya*’ (and helps to produce it) is called *Satmya*.” Charaka says that *Satmya* is that which, being constantly and unintermittently used, invigorates whatever is serviceable to the rise and development of the embryo. He says :—“ असात्म्यजश्चायं गर्भो यदि हि सात्म्यजः स्यात्तर्हि सात्म्यसेविनामेवैकान्तेन व्यक्तं प्रजा स्यात् । असात्म्यसेविनश्च निखिलेनानपत्याः स्युस्तच्चोभयमुभयत्रैव हरयते । ” “ If the embryo originating from *Asatmya* is made to originate from *Satmya*, the development (of the embryo) into the child will unfailingly take place; those who do not take in and absorb *Satmya* will be entirely without children. Both these (facts) are seen to hold true of both, (males and females).” The qualities contributed by the presence of the *Satmya* element in the embryo are also enumerated by Charaka as follows :—“ आरोग्यमनालस्यमलोलुपत्वमिन्द्रियप्रसादः स्वरवर्णबीजसंपत्प्रहर्षभूयस्त्वं चेति सात्म्यजानि ” “ Freedom from disease, freedom from lassitude, freedom from distraction, the healthy condition of the senses, the excellence of voice, colour, and seed, and the full capacity for joy.” Charaka points out that those who properly use ghee, milk,

gingelly oil, flesh and other relishable articles of food are healthy, strong, free from fret and longlived.

Fifthly, *Rasa* is the quality of relish appertaining to the food taken by the mother and which contributes to her own health and that of the embryo in her womb. Charaka says :—"नहि रसादते मातुः प्राणयात्रापि स्यात्किं पुनर्गर्भजन्म ।

न चैवास्य सम्यगुपयुज्यमाना रसा गर्भमभिनिर्वर्तयन्ति । न च केवलं सम्यगुपयोगादेव रसानां गभाभिनिर्वृत्तिर्भवति । समुदायोऽप्यत्र कारणमुच्यते ॥ "

" Without *rasa* even the life of the mother cannot be preserved ; if *rasas* are not fully utilised (and absorbed), the very formation of the embryo is not possible ; nor also is it possible to secure the formation of the embryo merely by the proper use of the *rasas*,—for here the combination (समुदाय) of the six elements at first mentioned is essentially needed for its origination. The qualities or elements contributed by the *rasas* and their proper use to the embryo are enumerated by Charaka as follows :—" the production and growth of the body, its association with *prana* (breath), contentment, strength and energy."

Lastly, we take up *sattva* (सत्त्व). Charaka says of it :—"सत्त्वमुच्यते मनस्तच्छरीरस्य तन्त्रकमात्मसंयोगात्" " That which controls the body, being (closely and constantly) associated with the *Atman* (i.e., *Jiva*). " Charaka classifies men as high (प्रवर), middling (मध्यम) and low (अवर) according to the quality and strength of the mind. As the mind is inseparably associated with, and follows, the *Jiva* in all its migrations from body to body in the universe, it cannot be derived through hereditary transmission from the parents. Regarding this Indian doctrine, Sir Humphrey Davy says :—" It does not appear quite improbable to me that some of the more refined machinery of thought may adhere even in another state to the sentient principle ; for though the organs of gross sensation, the nerves and the brain are destroyed by death, yet something of the more ethereal nature which I have supposed, may be indestructible. And I sometimes imagine that many of those powers which have been called instinctive belong to the more refined clothing of the spirit ; conscience, indeed, seems to have some undefined source, and may bear relation to a former state of being " According to the Vedanta, among the constituent parts of this " more refined clothing " are to be reckoned, not only the mind (and the *Karma-vasanas* imbedded in it) and the *pranas* (life-breaths), but even the fine parts of the five elements which act as the indispensable vehicle for the transportation of the mind and *pranas* which always accompany the *Atman*. (See the first *Adhikarana* of Chapter III, Pada 1.) Charaka enumerates the following among the elements or qualities contributed to the embryo and its development as the vehicle of the *Atman* :—"भक्तिः शीघ्रं शौचं ह्येषः सृष्टिर्मोहस्त्यागो मात्सर्यं शौर्यं भयं क्रोधस्तन्द्रोत्साहस्तैषण्यं मार्दवं

गामीर्यमनवस्थितत्वमित्येवमादयः ” “ Love, piety, purity, hate, retention, delusion, the making of gifts, revengefulness, heroism, fear, anger, sloth, enthusiasm, cruelty, gentleness, magnanimity, instability, &c.”

Thus we see that the phenomena of parental and ancestral heredity as explained by Darwin, Weismann, and Mendel do not fully explain the characteristics of the embryo, and still less those of the personality or Jiva to whom it furnishes the bare physical substratum out of which the body which is provided for it here is developed. Charaka, on the other hand, and the Vedanta doctrine give us a more complete and satisfactory description and explanation of the elements entering into the embryo; and of these elements the Jiva (what Charaka calls the Atman) is the most important. As we have seen, it is the load of Karma-vasanas which the Jiva carries with it—of such of them as are in the stage of maturity for the yielding of fruit—that determine the body which he secures in this world, or indeed in any other. Heredity, parental or ancestral, is but a part of the elements which co-operate in determining the character and constitution of the body. European scientific investigators have no faith in the doctrine of Karma, and so they are given to the framing of unsatisfactory theories such as those which we have referred to at the commencement. Each investigator or discoverer finds flaws in the work done by his predecessors; and, in his own turn, proceeds to formulate a theory which is to break down or prove insufficient at the hands of a successor. This is inevitable where men have to rely on their own unaided understanding for the discovery of facts and reasonings. In India, on the other hand, we have the inexhaustible repertory of the Veda and its limbs and accessories to draw upon whenever the crude and unenlightened understanding of man fails to explain in full the phenomena with which we are concerned and thereby to satisfy the requirements of truth-seekers. The Vedic religion has been called “the most sublime philosophy and the most satisfying religion.” Only those can be trustfully followed who rely on its teachings and the experiences to which they lead when the recondite aspects of those teachings are put into practice as part of our daily life. It is only the enlightened Yogis and Jnanis that can truly interpret all the phenomena of life and lead the race onward to the destined goal. Till then life must necessarily consist of the fierce competition and the brutal conflict of the blind forces of self-interest which influence the communities of civilised men so-called, and especially at the present epoch of lust and sin when the very conception that man is spirit (Atman) has faded away from the perceptions of men, and all are but votaries of the senses and their irrepressible cravings.

WORK IN ITS RELATION TO LIFE

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From the dawn of civilisation the problems pertaining to himself must have appeared to man's mind, and various solutions have been reached in regard to himself. It is certain that the moment he began to reflect upon the phenomenon of death and held back in terror and fright to behold the end of all things in a common dissolution, he must simultaneously have been perplexed by the serious questions of what his existence depended upon and what offered itself as the solution of the problem of life. From very early times whose activities on the scene of the world history has recorded we find, that piercing through the dismal tales of kingdoms and principalities, sieges and campaigns is the growth of a system of thought which attempts to reveal to man a solution of the riddle of existence. Great and powerful civilisations whose day is gone, convince us on a searching examination, of the efforts their thinkers made to reach out to an understanding of the great mystery of existence. And even though at all times in the history of the world the majority of human beings have lived in general disregard of the modes of thought and action dictated to man by the philosophers and the truth-seekers, their constitutional belief in their own immortality has led them on, in spite of themselves, towards certain peculiar demonstrations of faith in the disposal of the dead. Thus on the human plane always the twin mysteries of life and death have worked innumerable marvels and it is vain to set aside altogether an examination into these puzzling questions about Existence.

All the great civilisations of the world have succeeded in producing at least a handful of thinkers and seers from whose hearts has emerged the hope for humanity beyond the mere pain of a termination of the interests of life in death. Light has percolated into the world from the Egyptians, the Babylonians, the Greeks, the Romans, the Jews and the Chinese. In this land of philosophy and religion there have arisen hosts of sages and prophets who have illumined man's path in the enquiry after truth. In modern times the puissant and virile nations of the West have not failed to make their contribution to the thought of the world. Philosophy and Ethics which have yielded most fruitful results to men's eager and penetrating gaze have been viewed both from the individual and the sociological standpoint. Arguments for and against both systems of life have been marshalled with uncommon acumen and logical insight and we seem to be near to enter now on an age when the sole duty for man is going to be to offer himself as whole-hearted sacrifice to

the causes which engross the minds of common humanity. The highest man in the society, the apex of the human evolution, in the light of the Western ethical teachers, will be the man who most effectively voices the aspirations of the multitude, and by his perseverance and indomitable spirit, works out their complete realisation. It is established, therefore, beyond doubt that the highest and the most glorious destiny of man's life is to become an infinitely multiplied edition in mind and its ambitions of the average citizen in the society. On him therefore rests the burden of doing the maximum work to society which undoubtedly proclaims its appreciation of his excellence and his incalculable work by engraving his name in stone and marble, by sculpturing his form and handing on his fame and renown in numerous ways to succeeding generations. When the tide of this pseudo-philosophic feeling on which float the great leading workers in the Western world, has grown very tumultuous and stormy, it is with great hesitation that one can venture to enter into an examination of Work in its relation to Life in the full significance of the terms. Nevertheless an attempt will be made in the following pages to break ground on this theme and arrive at conclusions which without denying or contradicting the exalted position accorded to work in every-day social life, lift us to a giddy height from which eminence work will appear no longer an irksome burden to us, but a free love-offering of our hearts at the altar of the Most High, nay a source of perennial delight in weal and woe.

The question has been asked in almost all ages of the world's history if work alone is the end of life. This enquiry in its practical bearings has led to the investigation of the whole nature of work and from the conclusions that have been arrived at with regard to the constitution of work, we understand that there are in it two main elements of outward activities and inner determinations and resolutions. In the language of the Western psychology, which, we must sadly admit, is a natural growth out of the conditions of public and private life in the West, and is therefore unfortunately degraded by considerations of mere material utility, work retains rather the narrower and the more rigid sense. Work is understood to mean patent demonstrations in the outside world, of the energies and volitions struggling for self-expression in man. So, mainly manipulations of certain muscles, the opening of the faculties of the mind by the largest and keenest use of the senses to the impacts of external things, these alone have been understood by Work. Man as a being who objectifies his powers,—and no man can help objectifying himself altogether—alone comes under the notice of the psychologists and philosophers of the West and this very superficial examination of the life of man has resulted in the exaltation of the mere objectifying process without due regard to the potent subjective tendencies under which such a process takes place. Thus the deification of all objective work, performed with uncommon energy and

fixedness of purpose, based upon a partial apprehension of the structure of existence, *viz.*, upon the loose foundations of consciousness in the sense of voluntary and wakeful mentality,—this deification, we say with regret, has deplorably ignored the most vital and ultimate factors upon which human life is built up, and it is therefore not untrue to say with the Western philosophers that an intensification of ordinary wakeful mentality resulting in the performance of apparently the most superhuman actions is the culminating point in human evolution.

But Indian psychology whose researches have been boldly carried out by the seers and sages of the past had laid down in unmistakable terms and with fuller apprehension of the sum total of human existence, the conclusions of an ever-perfect, an ever-pure and immortal soul of man, a mind caught in the marvellous play of triple tendencies and forces in nature, and a body through whose five senses the mind places itself in connection with the outside world. It reduces also this universe ultimately into one indivisible and immutable unity which is really our own self and proclaims with the assuredness of insight and direct experience that this ultimate principle appears bound by the limitations of name and form because it is being looked at through the prism of time, space and causation. The ultimate principle or soul, caught in the meshes of the world, is the individual soul with an imperfect-mind which is ever identifying the human being with the sensations produced by the impacts of the external world, and hence isolates him and cuts him off from the enjoyment of pure and untrammelled freedom. The ancient philosophers of India rightly held that reason depended for its existence on the perceptions of the senses and that life guided mainly by such sense-informed reason must necessarily be partial and imperfect. It is obvious again that reason works on the plane of consciousness and that consciousness in ninety-nine out of a hundred cases leaves its records in the brain only in terms of material impressions and sensations which have been received through the senses in search of bodily delights or of the avoidance of pain and suffering. Even in the case of the strongest and most renowned public workers of the Western type the records left in the brain are not substantially different from those which crowd in the minds of average men, except that the former comes upon our attention intensified and strengthened. It is true that certain virtues are incidentally developed even in a life of personal motives mean or exalted, but they are often the products of expediency and compromise, not of any steady devotion to principle. Sometimes even a steadiness and self-determination may be apparent, but they have all for their motive-power some subtle self-interest. It goes beyond doubt then, that in these cases the foundations of bondage and imperfect personality lie deeper than in the average mind and that stripped of these pleasant sugar-coatings by which the poison is veneered they have

no impulsion for work on such a tremendous scale. The platform-worker pines away in grief if society keeps him in a corner. The greatest leader of the greatest campaigns will probably abandon his martial exploits if renown and recognition are denied to him by the world.

It is not strange then, that certain minds should desire to burst asunder even the bonds by which consciousness keeps us imprisoned in a love of the body and inferior mental inclinations, and assert the highest freedom which is possible for man to attain. The first appearance of the growth of this aspiration leads to a more complete examination of the individual soul. Its results have enabled men to perceive the first step in the real education of the human mind to consist in a total understanding of man. Below the middle state of human mentality is found to lie the vast untrodden region of the sub-conscious ; and ancient philosophy promises also to take us to the heights of the super-conscious if we succeed in directing and controlling the sub-conscious. The whole problem, then rests on the sub-conscious mind in which are stored the latent tendencies of all pre-existing evolutionary forms, and if we by a persistent and careful training and discipline learn to attain a complete mastery of the vast ocean of submerged thoughts and activities, surely we have struck at the bottom of the foundation of human life ; and it is no more than an inevitable conclusion that the why of life should become explained to us by the mysterious entry into the super-conscious region.

Therefore it is that Indian philosophy arrived at a more complete and perfect statement of the elements of work and freed man's mind from the bigotry of a narrow-minded and partial examination by classifying work into mental and bodily. This classification is somewhat misleading as bodily work also is the result of a preformed mental resolution or volition. But for our purposes it is sufficient to retain this classification, and if we understand by mental, purely mental work, *i.e.*, to say an examination of mental modifications from within, and not a mere impotent volition which does not fulfil itself in action—and as to that there are volitions both internal and external which simply die out in inanition and fugitive helplessness—*i.e.*, to say again, a witness-like study of himself made by man in order to arrive at a true perception of the motives and impulsions actuating his work in the world, so that this dispassionate and unsparing examination of himself might ultimately be to him a much more efficient rule of progress than any severe code of laws by which the most stringent regulations might restrain him, we shall surely avoid much of the confusion and perplexity about the exact scope and definition in the psychology of work.

In the initial stages of this new born introspective life it does not follow that he will be left alone for ever to pursue this subjective research, or that he will lay aside all work which had been previously

done by him under the impulsion of personal desires. Either because of the feeling of weariness and fatigue which overtake both good and evil in this world and drives him away from even this most beneficent study or because of the inherent impossibility in nature for the sudden growth of tendencies and of the consequent necessity for the lapse of a certain well-marked period of time for the maturing of these determinations, it inevitably follows that during the first dawn of introspection every man fills up the major portion of his daily life by working for the fulfilment of personal desires or by thoughts about such work. It is possible that in those whose wills have been strongly developed, there is a certain friction produced by the collision of these two tendencies. Slowly and steadily rises the desire in their minds not to enslave themselves by the fetters of personal ambition and a struggle becomes manifest in which the new born introspection strives to banish from the mind, personal glory and personal satisfaction. In this stage of life work becomes partly mental and partly bodily and it is noteworthy to remember that even the bodily work is constituted of a new element of a certain unselfishness and a certain thoughtfulness for other's well being. As the desire for freedom from bonds of imperfect mind becomes stronger and stronger, a larger concentration in work becomes apparent and it helps them to work more adroitly and efficiently at the same time that the pursuit of mere personal ends may vanish. In a healthy philosophical introspection only this is possible. A mere passive quietness, a mere visible inertness and inactivity simulates itself as philosophical calm. But it is dangerous to human salvation to seek refuge under such pretence.

It becomes evident again to the seeking mind that under the old experience the energies and forces in the body had been frittered away in wanton recklessness and the pursuit of sensual delights and that for the complete development of human personality it is necessary to learn how to conserve these forces so that they may be converted into sources of strength for the body and the mind. However persistently man might disbelieve in this method of the conservation of human energy, experience has taught him invariably in the past that the rise and growth of the introspective and intuitional life is inevitably accompanied by an unshakeable acceptance of this much-dreaded and much abused method. The person who has commenced to study deeply the problems of why and wherefore of life and has fortified its resolution to tear the veil that hides the face from the truth has instinctively acted upon this conviction and has not faltered at all in the teeth of all opposition. The result of this most invaluable discovery is, learning to follow the noble lessons of nature in her economy and conserving all our best forces for doing the best work. Had it not been for this, intense inner and outer life would be impossible. Much wear and tear which would have resulted from accentuated endeavours is now prevented by the growth of this Divine energy.

Dimly but assuredly awakens during this period another feeling in the mind, *i.e.*, the limitless possibilities slumbering in the soul of man. The still small voice arises in us which murmurs to us audibly that infinite strength and infinite perfection are the very essence of our nature. The awareness of our wonderful potentialities at once acts as a strong check to material inclinations of our minds and a preserver of the life-building forces in us, and also as an inspirer to loftier and more concentrated and fruitful work. Accessions of this inner strength might become occasionally so insistent in their appeal to us and in their effects upon our minds that we very often have the inclination to feel a perfect approximation to the realisation of our supreme object. We give effect to our feeling along this line by muttering high philosophical platitudes or by making efforts to trust to a life of perfect freedom from material cares in which the predominant thought of the aspirant is the joy in the uncertainty of the fortunes of the morrow. But, the pity of it, such robust belief in the immediate realisation of our highest destiny, gives way quite suddenly at the slightest approach of temptation. Any insignificant fact or incident in the external world is sufficient to inflame the heart with worldly passion, and down goes the spiritual structure we have striven to raise on the slippery foundation of a fickle and vacillating mind.

Thus this period is one of exceptional pain and misery in so far as the agonising experiences of the transition vouchsafe to us. The transition is often a disappointment to most and the history of that period is a record of defeats and reverses rather than of triumphs. The black doom of disaster might threaten to engulf the individual and fortunate is the man who is not crushed in the fury of the struggle. Work might become tasteless and insipid at this time. With his mind torn by the mad efforts of the great strife, man naturally is left powerless for action in the outer world. This disintegration does not continue for long however, and after passing through the perplexities of the initial transition man is filled with giant strength for work. At the same time the motives of our work become purified. The power for work becomes stronger and stronger with the growth of the impersonal sense in us. We cease to love the work actuated by personal ends. It must be remembered, by the way, that the man who works under false human love and ambition is guilty of a criminal wastage of energy in Divine economy, for the work actuated by motives purely personal, however cleverly hid from men's gaze will not grow in volume and potency until its generating motives are purified.

Let it even be granted that compassion for fellow beings is a sufficient motive on which to construct the fabric of social and humanitarian service. It will be seen that this certainly enables a man to work more usefully and permanently for humanity than

motives which have been previously under our examination. The idea of humanitarian service is now unhesitatingly accepted by cultured humanity, but is yet as far from realisation as any glorious idea, even supposing that this thought is accepted as a rule of the highest work, in practical life numerous difficulties baffle our fulfilment. Often we have not the patience or the inclination to investigate our own motives lest the examination reveals to us any distressing or disparaging accounts about ourselves, and brushing aside the whole question of self-examination and self-scrutiny we propose to arraign a false world for its wickedness, ingratitude, and indifference. We start with the highest ideal and do not realise even a millionth part of it. It is evident then, that though in theory, as a piece of philosophical axiom and working principle of life, the statement of even the highest ideal is unquestionably grand, the man of insight and self-determination would not stop short at a self-complacency of the above description but would bend all his energies to the attainment of the desired end.

We have found among men who have entered into the centre of the strife different types and different tendencies. It is possible that introspection leads in most cases to an undue expansion of one of the three elements in the make-up of our higher consciousness. It may be that in one it manifests itself as an act of perfect love and adoration, in another as a growth of the insight of knowledge and wisdom, and in a third as a ceaseless performance of motiveless and disinterested service to humanity. But it is indubitably certain that in no truly spiritual life in the process of evolution, only one of these elements exists exclusively in the mind. According to the temperament of the individual, one of these elements might predominate over the rest, but all the three exist without doubt in the human mind which is traversing the road of the preparatory spiritual discipline. It is even likely that the element of work is relegated to a minor position in the majority of cases. For we know from the religious history of humanity that men who have descended to work for the amelioration of their fellowmen are less in number than those who have enjoyed undisturbed the delight of transcendental bliss on the heights of the spiritual vision. Be that as it may, their apparent non-activity is not the outcome of what we in our self-sufficiency have preferred to call selfishness. It is on the other hand, a state of the uttermost fulfilment of activity which by transcending itself lands a man in the utmost bliss. Men who have reached this exalted state are generally free from all sense of 'mine' and 'thine' and in every little detail of their life the instinct of sacrifice might be noticed. They have emancipated the ego so completely that the outcries of blundering humanity cease to have any real meaning for them and if in their supreme joy they appear to ignore the miseries of the world, they only evade the comprehension of silly and superficial minds. What can compare in majesty and beauty of soul with the

incident of the saint of the great Indian mutiny who in his dying moments broke the silence of fifteen years only to say to his murderer, "Thou too art He"; and after all, how very hypocritical of humanity to call upon these men to render service to it at crises for which it alone is responsible. The men who loudly roar out against these grand self-poised souls, as loudly proclaim their own selfishness in a double sense :—First that they refuse to understand life in terms other than what relate to their immediate personal interest, and secondly, their reluctance to push on in the struggle without laying the blame on others' shoulders.

The most alluring ideas of a millenium have failed to supply sufficient motive-power to generate the highest work. A millenium is the outcome of a desire in our minds to ignore the painful facts of existence. It is an imaginary heaven brought down on earth. Those who cry for a millenium are the first and foremost to hamper its growth. The history of the world shows that the highest work has been done only by men who have cheerfully accepted their own portion of suffering. Dreamers after a millenium must constantly be dreaming of pleasure in their lives, that they would find cause and occasion to wring the world dry for the sake of their own delights. They might pretend to work for the amelioration of human suffering. But so long as they are only believers in 'a millenium, they would be seeking their own heaven popped up by a most superficial examination of values. They have no patience to be only instruments in the work of promoting human happiness even if it might be denied to them in life. That higher faith in the destiny of humanity comes only to the soul which has cut assunder the bonds of selfish existence and has disciplined itself to unerringly recognise its identity with the world-life. When that state is reached man is no more fretful about an objective millenium. He has found it in himself; at the same time in the world he sees his own reflex multiplications in different forms in life and all become alike interesting to him; and yet he works for the removal of human suffering more than others because the world is intimately realised by him to be his own self. Thus even an objective millenium, if it does exist at all, has its day hastened only through the exertions of one who by undergoing the ordeal of suffering is Self-centred.

It follows then, that the highest service to humanity must proceed only from the highest love and the highest knowledge, and that the two latter, as one inseparable and indivisible unity, are realised when they are directed to the feet of the All-perfect God, both in his unmanifestable and manifested forms in this universe. Whence comes this realisation? For the sake of this realisation what methods have to be followed? To answer this question one must turn to the Hindu Philosophers who have rationalised these methods into beautiful and coherent systems. Whatever be the path followed, the Ancient

Philosophy of India has laid down the lines of progress and discipline in the clearest and the most forcible language, and it proposes to lead the devotee gently step by step to the crowning height of the Realisation. One fact is patent to the struggling neophyte and that is the necessity of undergoing the highest moral discipline in whatever path he might be walking. It is very hard for man to hanker after the highest truth whose door opens to none but giant souls and brave heroes. Most men shrink from the highest discipline because it is so unpleasant for them. It will continue to be unpleasant, so long as they remain within the realm of material desires and their satisfaction. These preliminary moral trainings equip the individual both for the direct realisation of his highest nature and the rendering of compassionate service to his fellow-creatures.

During this period the individual may retire to solitudes for a long period of time. He may cut himself away from associations with his fellow-men. He may ignore the environments in which he was born and trained. The outside world might cry down this retirement in no sparing terms. It might regard such isolation as selfish. But captious and superficial understanding of the spiritual efficacy of solitude may be shown to be due to sheer selfishness. People have heard of the pearl oyster which rises to the surface of the sea when the star *swati* is in the ascendant and opens its mouth to catch the precious rain drops, and of how it sinks down to the bottom to fashion the most beautiful pearl out of it. They would well deck their bodies with the pearl but would not have the patience to wait for its production in the bottom of the sea. Similar is the soaring soul which retires to solitude for the sake of realising by the direct experience of the truths it had heard about from others. That realisation cannot come in the heart of social life. The constant clash and friction of ideas and forces in society disturbs the serenity of the mind in which state the truth must be realised. The period of preparation is the most indispensable element of all work. Workers in every department of human activity equip themselves and become efficient only in the silent hours of preparation. Energy is potentially conserved to be poured forth subsequently in the form of work. Spirituality is the noblest ideal of man's life and requires therefore the greatest exertion and greatest sacrifice. Subjective work of the highest order should be done with an unfailing devotion of our hearts and although outward activities tend to lessen with the growth of the power of inward reflection and meditation, life does not suffer even a bit for such cessation of external activity. It may happen that outward work is a mere incident in this growth of the soul; or it may be a relief from the constant pressure of the meditative state. Whatever it may be, a decrease in what is popularly called action and physical exertion does not at this stage necessarily create dry rot in the soul. It happens quite naturally that a soul which lives in the constant tension of meditation manifests a child-like desire to serve his fellow creatures

when the spell of the inner life is broken. It must also be remembered that motion may be from the centre to the circumference and *vice versa*. In both cases there is exertion and the manifestation of will. The majority of mankind move from the centre to the circumference and exhaust themselves by that motion. The spiritually-minded move from the circumference to the centre where the position is fixed and immutable. Unfortunately the world cannot take notice of the latter movement and how can it? "Where the world is asleep, the man of self-control is awake; where the world is awake, the man of self-control is asleep." Therefore it is a perverse blindness of vision which condemns the apparent non-activity of the wise as idle stagnation. Mainly then, the work of the spiritual seeker is inward and centripetal; and there is no reason why he should please the world by tending to recede from the centre. In this state, then, his work does not often come to the surface. It evades human comprehension and there is a sense of mystery and puzzle about it.

But judged even by the standard of utility men who have fixed themselves in the heart and centre of things do the greatest service to humanity. They hold the post for others who thirst for illumination to travel unerringly through. They light the path for others. They extend their hand to the faint-hearted and depressed. They may not increase in us the power of finding material happiness, yet on the other hand they destroy the last lingering symptoms of material hankerings and plunge us into the effulgent light. But one soul redeemed from bondage is their greatest reward in life. It is a curious fact in nature that wherever there is an energy it tends to attract others towards it. This spiritual power too draws to it those who can comprehend its workings and benefit by them. It may be that the scientific investigators might be put out of court by children who find their researches not procuring them their dainties and their toys; but such a test of the utility of scientific investigations most certainly would be meaningless and absurd. Likewise it is queer logic to dismiss from one's thought men of spiritual realisation because they do not enable us to secure what we obviously want, *i.e.*, material happiness. The lion should not be asked why it does not produce a flock of sheep. It can only produce cubs. It is unnecessary of course to bring forward the standard of material utility to measure the worth of things. It is an inevitable law in nature that this utility is realised always; whenever any power is gathered, it will also be diffused or disseminated. But our duty is not to restrict the notion of utility to our own immediate wants. If we avoid that mistake, we shall easily see the good done to the world by God-realisation.

One fact must not be ignored here. Work is possible only in dual consciousness. We work only when we accept plurality in the universe. When we resolve ourselves into the one absolute existence, *i.e.*, when we have perfectly got to the centre, where is work? Who

is to do it? And for whom? There are those whose souls are in the ravishment of constant transcendent bliss and whose minds cannot be wrenched away from their absorption for the sake of work. Leaving aside such singular exceptions, the majority of illumined men keep a warm heart for those whose agony and cry for a release from the bonds of existence have driven them to their feet. Sometimes even this magnanimous work looks like a burden. But their great compassion for bound souls does not leave them a moment's rest in the cause of establishing the truth in the hearts of others. Their watchword is redemption of mankind from ignorance.

But towering above all these workers are the Christs and the Buddhas of the earth, those whom the world calls God's highest manifestations on earth. They too work among their fellows a thousand times more intensely than all the rest. But mark the strange fact, the period of their ministry in the world is comparatively less than the period of their silence and seclusion. All the great teachers have passed the major portion of their lives away from human ken, in wild jungles, mountains, deserts and other awe-inspiring scenes in nature. Out of their retirement they emerged when their hearts were full and their minds fully saturated by the realisation of their superconscious nature and they came down to society like an avalanche of spiritual power. Their work is immortal. For centuries after they have left the scene of their labours they continue to inspire men towards their message, the spirit which they kindled on earth burns brighter and more glorious with the growth of the years, and the nectar of bliss which they have preserved for mankind continues to refresh numerous men after them. They alone live for ever in the hearts of man. Theirs is an empire not built by the power of arms or the skill of diplomacy. It has no location in time and in place. Coeval even with nature and universal existence they who are also the heart and background of that existence abide for ever in the human heart. Time does not extinguish their influence. Centuries are not sufficient to unfold the theme of their life-work. There it is for ever, the sweetest, most enchanting divine music which they in their love and their joy have sung in rapturous strains to soothe and comfort the ears of those who come home weary with toil and fatigue. Its notes have been sounded from eternity to eternity. These divine messengers are the highest human beings on earth. They have done the highest work both internal and external. They have left the fruits of their work to all time. Their efforts were eternal because they partook of the eternal nature. Absolutely bereft of all personal motives, immovably fixed at the same time in the realisation of their identity with the whole universe, they found that every moment in their lives was an opportunity to serve their fellowmen. Rooted in the knowledge of the oneness of the universe after years of silent self-realisation, they gave their whole heart to humanity. They drew not one breath for themselves. They thought not one thought for their

little selves. Whatever be the suffering of humanity their power has worked most beneficially and they were enabled to render such incalculable service in their lives and carry on the spirit of such service to succeeding ages, because, anterior to the period of such work, they had arrived conclusively and indisputably at that dizzy summit on the pinnacle of self-realisation, to wit, the ultimate solidarity and the homogeneity of creation, the oneness and indivisible unity of all on earth. May they light the path for us weak mortals on our journey home.

TO THE ABODE OF SIVA.

BY

Parivrajaka.

(Continued from page 90).

It was in the year 1911, 20th June, when the young Savita seated on his mighty car of light emerged from the thickets of monsoon clouds and spread a veil of gladness on the face of the earth having removed with his thousand hands that load of gloom and wetness which God Indra had been piling through several weeks on that part of the globe, we too emerged, though not in any car but by the vehicle which every being is endowed with by Mother Nature, from the midst of oaks and pines which surround our solitary Ashrama at Mayavati, and wound our way down by the lonely path that goes with many a curve and bent like a mountain stream to Lohaghat. I was accompanied by a brother Brahmacharin of the Ashrama, who promised to come with me up to the next stage and see me off to the assiduous pilgrimage. After the first showers of the monsoon, the weather was charming and hilarious, and those distant snows of Nanda Devi, Trisul and Pancha Chuli (the principal eternal snow-peaks of the Central Himalayas visible from Mayavati) wore a specially inviting appearance for me that day, and thus with thousand wild dreams in the brain and buoyant hopes in the heart, I set out.

It took us about an hour and half to reach Lohaghat. Lohaghat is one of the principal villages of that part of Kali Kumaun, in the District of Almora, and has been made the seat of the Deputy Collector of the Champavat Sub-division and is about three miles and a half from our Ashrama. There live also a sprinkling of European and Eurasian planters. In the days of the Hindu Rajas, Lohaghat played a very important part, as it does even now to some extent, in carrying on the trade between Central Thibet and India,

The place being of a lower altitude than Mayavati, (about 6,000 feet above the sea level), and situated in an open valley, is warm and dry.

After taking a little rest in the Post Office we got up again and pursued our journey on through many up-hills and down-dales, through jungly thickets and barren rocks, till we reached the end of the day's march at the small village called Chira at 5 o'clock in the evening. It was a good day's business since we covered about 17 miles that day. There is a small but decent Dak Bungalow situated on a high ground overhanging a deep ravine, and its open verandah afforded us a nice shelter for the night. The evening was most charming, and the scenery around lent its ineffable grace and serenity to the closing hours of the day. The low murmur of the meandering rivulet far below our feet, the symphonic rustling of the high deodar branches under the gentle pressure of the breeze, with which there came to mingle from time to time from a distant village the hushed cries of some light-hearted mountaineers perhaps leading their straying cattle home, and then those rapturous charms of the eternal snows that still glistened before our eyes under the fading rays of the evening sun, and, above all, the profound silence of the place,—all harmonised to reveal the grand melody of Life and Existence to our awe-inspired soul and we could not help declaring in the words of the Vedic sage, "Thine is the grandeur of the snowy mountains, O Lord." But we were not left long in that reverie, when our Brahmin coolie came up and served us a scanty supper. It is needless to say that our whole physical system was keenly in expectation of such replenishment after the day's waste and so the mind did not stand between them. After the meal we sat for a while under the dark canopy of the starless heaven—the sky being overcast with clouds—and held some chat on the prospect of my pilgrimage with the brother Brahmacharin. When the night sufficiently advanced, we felt the urge of the mother sleep, and so stretched our tired limbs on the outspread blanket and lost ourselves in the sweet oblivion—"या देवी सर्वभुतेषु निद्रारूपेण संस्थिता नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः"*

Next morning we got up to find it wet and windy, and all the charms of the previous day robbed away by the monsoon clouds. But, since the varying mood of weather never affects the pilgrim's zeal, we bundled up our things and proceeded again on our journey. Next to the Dak Bungalow there is a steep descent to the river Sarayu, locally known as Kaliganga. It is the same Sarayu on which stands the city Ayodhya of immortal fame and in whose

* I bow again and again to the Devi who exists as sleep in all beings.

holy waters the Divine Rama closed his earthly career. It is a tributary of the Ganges which it meets some 100 miles below Benares, and forms the boundary line between the British territory and Nepal, while it traverses the mountains. There is a big hanging bridge over the river here, across which our road lay. At about four miles up the river from the bridge-head, there is an old Siva temple known as Dhruveswar, and as my brother Brahmacharin wanted to visit the place, we parted near the bridge. Nothing noteworthy happened in my solitary path except that it was felt more tiresome than the previous day on account of its too much ups and downs. It was almost dark when I reached Pithowrahgarh. Pithowrahgarh is a big village situated in a vast cup-shaped valley girdled by low ranges of great sylvan beauty all round. It forms a great centre of agriculture nowadays in the Kumaun and is the principal market for rice and wheat. In the ancient days of the Hindu suzerainty, it was the seat of a territorial Chief under the Chand Raj dynasty of Kumaun, whose capital was Champawat, 53 miles south-east of Almora (and three miles from Mayavati). Even so late as the beginning of the 19th century, when Kumaun was under the sway of the Gurkhas, Pithowrahgarh played an important part in their raj. The old Gurkha fort, now converted into a Tahsil, bears ample testimony to its importance. There is a nice little bazar located in the midst of big paddy fields interspersed with many a hamlet that contains the rural pride of Kumaun. The peasantry of the place are very hard-working industrious people, yet they find very difficult to make the two ends meet. Their poverty can perhaps be compared only with that of the peasants of the Central Provinces and Orissa—the worst perhaps in the land. They have to snatch out their scanty livelihood from the hard unyielding soil, and rage a life-long struggle against the relentless climate.

After coming to the bazar we hired a room for our night's stay and kept our things there. My coming to Pithowrahgarh was very opportune, as just then I heard from the bazar-people that the political Deputy Collector of the place, Kumar Khargasing Pal, was about to start for Thibet on a deputation from the British Government to settle some political questions with the Government of Lhasa. So I called upon him immediately and enquired if any passport was necessary for my pilgrimage to Kailas, and also about other necessary details in connection with the journey I was to undertake. He told me that no passport was necessary for a pilgrim going to Kailas or Manasarovar, and especially a *sannyasin* would not find any difficulty in getting access to the Thibetian *Tirthas*, but as he himself was going to Thibet it would be most

convenient for me to accompany him. With thankful heart I readily acceded to his proposal and returned to the bazar and passed the night partly in sleep and partly in offering prayers to the Lord whose ways are always inscrutable especially in bringing unexpected help to those who solely depend upon Him. Not that there is anything in the universe which is not dependent upon Him—as the Lord Himself says *मत्स्थानि सर्वभूतानि* (all beings rest in Me)—but such is the ignorance and vanity of man that he dethrones the Lord from his heart and instals his own base ego thereon, and denies the divine sceptre in every action of his—the sceptre that sets laws to the Universe and Nature. So those who take sole refuge in His blessed feet having realised the vanity of life and its utter helplessness without the Divine Grace, meet His merciful hand in every step—in life as well as in death, in weal as well as in woe. The sceptic may try to explain away such events in life with a single empty word 'chance,' but let us pray to the Lord, "Obeisance to Thee, Oh Ancient One, the dispenser of all and of the chances as well,"

(To be continued.)

God is in all men, but all men are not in God, and that is why they suffer.

God says—"I am the snake that biteth and the charmer that healeth; I am the judge that condemneth and the servant that inflicteth the punishment."

SRI RAMAKRISHNA.

THE RAMAKRISHNA MISSION, DACCA.

On the 24th August, at 7-30 A.M., His Excellency the Right Hon'ble Thomas David Baron Carmichael of Skirling, G.C.I.E., K.C.M.G., the Governor of Bengal visited the Ramakrishna Mission, Dacca Branch and formally opened the "Sourindra Prasad Ward" of the Indoor Hospital. By the order of the magistrate, the Government Arboricultural Department had previously laid out lawns and gardens with a cost of about three hundred rupees for which they did not charge anything. On the day of the opening, big durbar tents and shamianas were put up and the Arboricultural experts beautifully decorated the whole pandal and pathways with flowers and ferns.

Among those present with the Governor were the Hon'ble Mr. P. C. Lyon, Mr. W. R. Gourlay (Private Secretary), the Hon. Navab Syed Shams-ul-Huda, the Magistrate of Dacca, the Superintendent of Police, the A. D. C. to H. E. the Governor, Mr. E. E. Biss, the Principal of Dacca Training College, Mr. T. T. Williams of the Dacca College, the Civil Surgeon and the Members of the Nawab family. There were also present many Zamindars, Vakils and most of the elite of the city, all numbering over a thousand.

The members of the Local Committee of the Mission welcomed the Governor and they were all introduced to him. His Excellency having taken his seat on the *dais*, an opening song composed especially for the occasion was sung and after which Mr. T. C. Mukerjee, the Honorary Secretary of the Local Branch of the Mission read the address of welcome and a short report recounting the aims and objects and the works done by the Branch centre there.

In reply His Excellency made the following speech :—

"Gentlemen, the character of our meeting this morning has come upon me as a surprise. I had imagined that my visit would be of a purely informal nature and that I should not have to make a speech. I thank you for having gone to so much trouble in arranging for my reception—and although speech-making is not a thing I must like, I am very glad too, to have an opportunity of acknowledging the good work done by many members of the Dacca Ramakrishna Mission and I am glad too to be associated with your work by performing the opening ceremony of the new 'Sourindra Prasad Ward.'

The members of the Ramakrishna Mission are actuated by that spirit of helpfulness which is so much needed in this world, the spirit that makes men ask themselves the simple question "Can I help" and which makes them say "If I can it is my duty to do so", the spirit

which leads to social service without any distinction of caste or race or creed. The members of the Mission work in this spirit for the spiritual, intellectual and bodily good of their fellowmen. They hold religious services helping men to realise that personal relation of man to God which is the foundation of religious devotion. They conduct schools for the elementary education of the masses and they maintain this hospital for the relief of human suffering and their spirit of helpfulness carries them further. It takes them out into the highways and bye ways of life seeking to help the poor and the sick and the helpless. All honour to them in their work.

The land upon which the buildings are situated is, I am told, the gift of my two young friends, Romesh and Jogesh Chandra Das. To them and to Babu Mohini Mohan Das the Mission has reason to be grateful and now Babu Sarada Prosad Roy Chowdhury of Kassimpur (of whose generosity I was glad to hear much when I visited Sabhar two years ago) has given the Mission this indoor hospital, which I have just opened and which is to be named after his son 'The Sourindra Prosad ward'.

Rai Bahadur Professor B. N. Das then thanked the Governor on behalf of the Mission. Next, the whole party were taken round through the Free School for the depressed classes, the workers' quarters, the temple and gardens and finally came to the 'Sourindra Prasad Ward' which His Excellency opened with a silver key. The key had an emblem of the mission which attracted special attention of the Governor, and its significance was minutely explained to him. A photo of the group was then taken and the proceedings ended.

The present site of the Mission, a plot of five *bighas* of land, has been acquired for the Dacca Ramakrishna Mission and Math at a cost of about eight thousand rupees by Babus Ramesh Chandra Das and Jogesh Chandra Das, Zemindars and Bankers of Dacca, in loving memory of their grandfather the late Babu Ruplal Das. Babu Mohanimohan Das has erected a building for the quarters of the resident workers in the Mission at a cost of rupees two thousands. Babu Sarada Prosad Roy Chowdhury, Zemindar of Kassimpur, Dacca, has erected the 'Sourindra Prosad ward' at a cost of six thousand rupees in memory of his only beloved child the late Babu Sourindra Prosad Roy Chowdhuri, and the Mission proposes to start an Indoor Hospital in this building. The Hospital at present contains eight beds, but the number will soon be increased, and there is an Indoor as well as Outdoor charitable Dispensary attached therewith, fitted up with both Allopathic and Homoeopathic medicines, and as well as surgical appliances.

PRASNA-UPANISHAD.



INTRODUCTION.

This Upanishad has derived its name from the six questions it contains. It belongs to the Atharva Veda and is probably of the Pippalada Sakha. Sankara calls it a Brahmana and complementary to the Mantra Upanishad of the Mundaka, which also belongs to the same Veda. There are six chapters in the Upanishad, and each begins with a question. The first question refers to the origin of the created beings, the second to the constituents of the human personality, the third to the nature and origin of Prana, the fourth is about the psychological aspect of the human personality, the fifth is about *Pranava*, and the sixth is about the Metaphysical principle in man. Like the Taittiriya Upanishad, it also takes the reader gradually from the gross to the subtle principles of Life, revealing one by one all the folds of Matter that enwrap the Atman. Moreover, in this Upanishad alone we find a clear mention being made of the creation originating from Matter and Energy.



ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।

व्यशेम देवहितं यदायुः ॥

ॐ Om देवाः O Gods कर्णेभिः with our ears भद्रं auspicious शृणुयामः may (we) hear; यजत्राः O worshipful ones, अक्षिभिः with our eyes भद्रं auspicious पश्येम may we see. देवहितं allotted by gods यत् what आयुः life स्थिरैः strong अङ्गैः with limbs तनूभिः with the body तुष्टुवाग्ँसः (we) who pray व्यशेम may (we) live.

Om ! With our ears what is auspicious may we hear, O Gods ! With our eyes may we see what is auspicious, O ye worshipful ones ! May we who sing praise (to ye) enjoy the life allotted to us by the gods with strong limbs and body.

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्वदेवाः ।

स्वस्ति नस्तार्क्ष्योऽरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

वृद्धश्रवाः the farfamed इन्द्रः Indra नः to us स्वस्ति welfare (दधातु may grant) ; पूषाः the great sustainers विश्वदेवाः the Visvadevas नः स्वस्ति (दधातु) ; अरिष्टनेमिः तार्क्ष्यः one of chariot of unchecked wheels (sun) नः स्वस्ति (दधातु) ; बृहस्पतिः Brihaspati (the lord of speech) नः स्वस्ति दधातु ॥

May the farfamed Indra grant us welfare ; may the great sustainers, the Visvadevas grant us welfare ; may the Sun of the chariot of unchecked wheels grant us welfare ; may the lord of speech grant us welfare.

Om Peace !

Peace ! !

Peace ! ! !

[Note.—These two Peace Invocations are *mantrams* that originally occur in the Rigveda Samhita (I. lxxxix. 8, 6), and are peculiar to the Upanishads of the Atharvaveda.]

PRASNA-UPANISHAD.

॥ प्रथमः प्रश्नः ॥

FIRST QUESTION.

ॐ नमः परमात्मने । हरिः ॐ ॥ सुकेशा च भारद्वाजः शैब्यश्च
सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो
वैदर्भिः कबन्धी कात्यायनस्ते ह्येते ब्रह्मपरा ब्रह्मनिष्ठाः परं
ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं
पिप्पलादमुपसन्नाः ॥ १ ॥

भारद्वाजः Son of Bharadwaja सुकेशा Sukesas, च and शैब्यः son of Sibi
सत्यकामः Satyakama, च and गार्ग्यः of the Garga *Gotra* सौर्यायणी
the grand son of Surya, आश्वलायनः the son of Aswala कौसल्यः
Kousalya, वैदर्भिः of Vidarbha भार्गवः Bhargava (*i. e.*, born of the
Vrigu *gotra*), कात्यायनः the son Katya (one whose great grand father
is still living) कबन्धी Kabandhin ते they ह so the story goes, ब्रह्मपराः
devoted to Brahman ब्रह्मनिष्ठाः steady-fast in Brahman परं the
Supreme ब्रह्म Brahman अन्वेषमाणाः seeking (आसन् were) ; ते they
एषः this person ह वै surely तत् that सर्वं all वक्ष्यति will tell इति thus
(निश्चित्य having thought) समित्पाणयः with fuels for sacrifice in hand
भगवन्तं the venerable पिप्पलादं Pippalada उपसन्नाः approached.

Om, Adoration to the Supreme Atman. Hari Om !

Sukesas—the son of Bharadwaja, Satyakama—the son
of Sibi, the grand-son of Surya of the Garga *Gotra*,
Kousalya—the son of Aswala, Bhargava of Vidarbha,
Kabandhin—the son of Katya—all these were devoted
to Brahman and steadfast in Brahman and were in search

of the supreme Brahman. With sacrificial fuel in hand they approached the venerable Pippalada, thinking that he would tell them all that.

[All these were devoted to Brahman.—By Brahman here the Saguna Brahman is meant. Or, Brahman means here the Vedas.

Steadfast in Brahman.—i. e., well established in the practices of devotion to the Saguna Brahman or Hiranyagarbha.

With sacrificial fuel in hand.—According to the code of etiquette it is held that *स्निग्धस्ते न परयेत् तु राजानं भिषजं गुरुम्*, 'one should not visit a King, a Physician and the Guru with empty hand', i. e., one should take some kind of presents to offer to them, and it was also customary with the pupils in ancient times to get their teachers the fuel for sacrifices, hence we find here the reference of it.]

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया
संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छत यदि विज्ञास्यामः सर्वं ह
वो वक्ष्याम इति ॥ २ ॥

सः that ऋषिः Rishi (the seer of the Vedas) तान् them उवाच said तपसा in penance, ब्रह्मचर्येण with abstinence, श्रद्धया with faith भूयः again संवत्सरं a year संवत्स्यथ live. (अनन्तरं after that) यथाकामं according to the desire प्रश्नान् questions पृच्छत may ask, यदि if विज्ञास्यामः (we) know वः to you ह assuredly सर्वं all वक्ष्यामः shall tell.

The Rishi said to them : 'Live again a year more in penance, abstinence and faith ; then you may ask questions according to your desire ; if I know them, assuredly I shall tell all to you.

[Note.—The Sruti here clearly indicates through the story that unless the mind of the pupil is thoroughly trained and restrained by the practice of *Tapas*, abstinence and faith, it is not possible to comprehend the subtle truths about Life. The practice of *Tapas* and *Brahmacharyam* will restrain the mind and the senses from wantonness and dissipation, and *Sraddha*, faith, will make the self receptive to the holy teachings of the Guru.]

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that I am the Atman.'"

—Swami Vivekananda.

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[No. 5

GOSPEL OF SRI RAMAKRISHNA.*

To-day is Sunday, 25th May 1884. The Master is seated below the old banian tree facing the south and there are present also Kedar, Surendra, Bhavanath, Rakhil and very many other devotees. The real birthday of the Master fell on the second day after the newmoon of the month of *Phalguna* (February-March). But on account of the ailments in his hand, it could not be celebrated till now; so the devotees have assembled to-day to commemorate the event in enjoyment and devotion. Of the devotees, some are seated and others are standing near the Master.

Sri Ramakrishna to Kedar, Tijiya and others: "He who has renounced the enjoyment of woman has indeed renounced the enjoyment of the world also. The *Kamini* and *Kanchana* (lust for woman and gold) are the real obstacles. Ye have so big moustaches,—still ye are merged in them! isn't it true?—let ye ponder over it within yourselves!"

Kedar and all are silent in abahment.

Sri Ramakrishna begins again: "I find everybody to be a veritable slave of woman. Once I went to Captain's † house, and

* Translated from the original "*Sri Sr Ramakrishna Kathamrita*" by M.

† Viswanath Upadhaya, the Political Agent of the Nepal Government, in Calcutta.

thence I wanted to go to Rama's residence, so I asked Captain to pay for my carriage. He went and told his wife, and she too was of similar nature, she cried out offensively "what for," "what for." At last Captain returned to say, "Never mind, they (*i.e.*, Rama's people) would pay your carriage hire." All the knowledge of Gita, Bhagavata, Vedanta, is deposited therein ! (laughter).

"Money and all are under the thumb of the wife ! Nay, one hears them at times to brag over it saying 'I can't keep even two rupees with me—such is my nature !'"

"Men cannot realise how much they have gone down. While I went to the fort in a carriage, it appeared to me as if we had come by an ordinary (level) road, but when we entered inside, I found that we came down about four stories below the ground level ! The road was a sloping one.

"One who is possessed by a ghost cannot realise that he has been possessed ; he thinks that he is all right, nothing is wrong with him."

Vijaya (with a smile): "But if one can get to an exorcist, he can drive away the ghost."

Sri Ramakrishna without giving a full reply to the remark, simply observes, "That is possible only through the will of the Lord." He speaks again about women.

Sri Ramakrishna : "Whomever I ask, everybody says that his wife is very good. No one's wife is bad, (general laughter).

"Those who live engrossed in money and woman, cannot understand the truth owing to the intoxication. Those who actually play at chess cannot at times find out the right move ; but those who look at the game from a distance, can."

"Woman is of the nature of Maya. Narada once prayed to Rama,—“O Rama, all men are born of thy parts ; and all women are parts of Sita—Thy Maya. I seek no other boon from Thee but this—that I may have pure Bhakti to Thy lotus feet, and may not be deluded by Thy world-deluding Maya.” Sri Ramakrishna (to some of the devotees) : “So I say to you,—do not be engrossed in the world. See, Rakha has the discernment now of Knowledge and Ignorance,—of Real and Unreal. Hence I tell him now to go home ; he may come here only now and then and stay a few days.” “And you should live also in mutual love and amity ; thus you will be more happy. When all the singers in a drama sing in chorus, then alone the song hears sweet.”

MAYAVADA.

Among the students of Vedanta, there is a section who hold that Mayavada is the new-fangled theory of existence, spun out of the old fabrics of Advaitic thoughts which we find in abundance in the Upanishads, by the great Sankaracharya. Their contention is that the Mayav'ada or Vivarta-vada as advanced by Sri Sankara can be found nowhere in the Upanishads nor in any of the old subsequent Smritis. Even the text of the Brahma Sutra does not contain the word Maya, nor from the plain reading of it, can we get the idea of the Mayavada. Lastly, in the third Prasthana, the Bhagavat-Gita, Krishna nowhere recognises this Mayavada. Wherever He speaks about the relation of the world to its divine cause, He plainly means the Parinama-vada and not Vivarta. So when this Mayavada cannot be found in any of these three Prasthanas on which the Vedanta Philosophy must be based, it is certain that this Mayavada is a construction of Sankara's own, and through him it found an insertion, though however uncongenial, into the main body of the Vedanta Philosophy. Such a great erudite scholar like Vijnana Bhikshu, referring to Mayavada, speaks superciliously in his commentary to Sankhya Pravachana Sutra that this Mayavada of the modern who call themselves Vedantins, is false ; it is only the Vijnana-vada of the Buddhists in another shape ; Mayavada is not the true significance of the Vedanta—न तु तत् वेदान्तमतम् ।

He quotes from the Padma Purana the passage—

मायावादमसङ्कास्त्रं प्रच्छन्नं बौद्धमेव च ।

“ Mayavada is a false philosophy, it is only crypt Buddhism.” The same thing he seeks to prove in his commentary upon the Vedanta Sutra. The famous Sridhara Swami, the great commentator of Srīmat Bhagavatam, though conventionally mentions the two states or *Lakshanas* of Brahman, the *Svarūpa Lakshana* or the absolute state and the *Tatastha Lakshana* or the manifested or non-essential state, in his commentary on the first sloka of the Bhagavatam and owing to the clear significance of the text he was forced to say

“ वस्तुतया मिथ्यासर्गोऽपि सत्त्वत् प्रतीयते तं परं सत्यं ” ।

“ He is the great reality through whose reality of existence, this creation though false in itself, appears as true,” still at the back of it he entails a clause—

“तस्यैव परमार्थसत्यत्वप्रतिपादनाय तदितरस्य मिथ्यात्वमुक्तम्” ।

i.e., this creation has been said to be false here, simply to signify the absolute reality of the essential state of Brahman. And in some places of his commentary he tried to uphold tacitly the Bhedabheda-vada, ignoring the Abheda-vada. He does the same in his commentary on Gita. Nay more, in some places of his commentary on Bhagavatam he politely denounces the Mayavada. There are many other ancient scholars who hold the same view. Coming to modern time even, we find some who entertain grave doubts about the validity and authoritativeness of this Mayavada of Sri Sankara. Now we shall see if such objections could really be raised against Mayavada and whether it really originated in Sankara or it existed thousands of years before Sankara, jetting out of the perennial fountainhead of all the Hindu Scriptures, the Sruti. Before we attempt to trace the Mayavada to its original source, the Vedas, we have to understand first what is this Mayavada as expounded by Sri Sankara.

To ordinary mind, this world, this enjoyable world, this all-lovely pleasure-garden of the fortunate, this horrid dismal prison-house of the miserable, is very real, intensely true, it makes itself felt with every pulsation of the human heart. To the man of the world it is firm like rock, permanent as permanence itself. The reality of all other objects is established or denied by comparing with this perceptive world, this standard of reality. But just for a while if you stop your play and take a stand, as it were, outside the arena, like a Pythagorean philosopher, being a spectator to this grand olympic game of the world, then you would see that the whole world is changing its shape and colour. No more has it that dense impervious reality, but only an unintermitting play of light and shade, a series of successive changes, a panorama of passing pictures. To quote that beautiful example given by Pythagoras, this world is a big game, and as in all games we find two sorts of people coming there, some come to take part in them and some as spectators, just for sight-seeing. Now, to those who take part in the game, it becomes a fact of intense reality, a problem of life and death as it were, their very existence becomes interwoven with it for the time being. But to those who come as spectators it is nothing more than a pleasing sight, a passing spectacle, only causing a slight tremor of evanescent pleasure or admiration on the surface of the mind. In short, to them its reality is nothing more than a fleeting humour. So this big world-game has also two standpoints to look at, one is from within it, taking part in it; another from the outside of its affectations and workings, keeping

always an indifferent eye towards it. To the former this world appears really existent since he is within it, he forms a part of it ; but to the latter it is merely a passing vision, an impermanent play of light and shade, such it appears to him because he has gone outside this relative world, he is viewing it from the standpoint of the Absolute. In conformity to these two view-points or aspects of the world, Sri Sankaracharya advances two theories about the philosophy of existence. To start with, he accepts the reality of this world. He says there is only one ultimate reality and that is Brahman. And Brahman has twofold aspects, Suguna and Nirguna *i.e.*, with qualities and without qualities. In his Saguna aspect he brings out the whole universe by the modification of his own Gunas, the Gunas that are part of his own nature and form the material cause of the universe. So practically Brahman is both the material and efficient causes of the universe. But as according to Vedanta, substance and qualities are identical, गुणिगुणयोरभेदः, the individual soul or Jivatman is a part of the Para-Brahman, individualised or brought to limitation, by the *upadhis*, *i.e.*, the limiting adjuncts of the Jivatman. In essence both the Jivatman and the Paramatman are the same, they differ only in magnitude of power and qualities. The Paramatman is infinite in all respects, whereas the Jivatman is finite in all respects. Just like the cosmic space and the space in a room. The latter is a part of the former, but essentially both are the same ; but they are different in magnitude ; one is infinite, another is finite, one is all pure, another is full of the dirt of the room. This is the Parinama-vada of the Vedanta. Here Sankara differs virtually very little from the exponents of *Visishtadvaita* or *Dvaitadvaita* schools.

Now, this Parinama-vada appears to be true as a popular faith, from ordinary standpoint. But before the searchlight of logic it reveals its frailties and shortcomings. The question naturally arises that how can Brahman which is absolute and infinite have two aspects at the same time, namely, the Suguna Bhava and Nirguna Bhava, *i.e.*, with attributes and without attributes—how can It have divisions within Itself, what is there to bring in these internal divisions, the. स्वगतभेद.

We know, in the world, the divider is always superior to and separate from the divided. Time and space are the main dividers of all objects here, and they are in all respects different from and superior to matter, since it is conditioned by them. In the case of Brahman, it has been premised that It is absolute, one without a second, hence there is no room for another entity to step in to form a dividing factor in Brahman. If it is held that this internal

division is possible even without the help of an extra dividing entity, in the case of Brahman, since he has the *Vikshepani Sakti*, that is, the power of manifestation, through it he can bring about this internal division. To that an Advaitin may reply that it is not possible. We know any internal division is possible only when the object thus divided has a form. To have a form means extension of the object in space, that is, the object must be limited by space. Hence, to say Brahman has internal divisions, would only mean that Brahman has limitation in space, which is absurd by definition. Not only that, any manifestation means modification in time, space and causation, hence it presupposes the existence of these three. So, if Brahman can undergo real modification, he must be co-existent with time, space and causation. And as such Brahman can no longer be an absolute infinite being. In fact all the arguments that can be forwarded against pantheism can equally be well applied against the Parinama Vada.

Sankaracharya saw all these weak points of the Parinama vada, so he was bound to deny the absolute reality to this evolution theory. He called it a popular philosophy, *व्यवहारिकी*. It is true, but only relatively true. The *Paramarthik*, the absolute reality, is something different from this. And then to explain this absolute reality he launched the Vivarta vada or transcendental philosophy. This Vivarta vada he deals fully in his commentary on the 14th Sutra of the first chapter in the second part of the Brahmasutra. We shall try to give a short sketch of his views on this matter.

There is one absolute infinite, eternal existence and that is Brahman. We can conceive of two sorts of eternal existence. One is of the objects that undergo modification, as the Prakriti of the Sankhya Philosophy. There the continuity of substance is kept up through the different modifications in the form of cause and effect. And the other kind of eternal existence is that of the absolute, uncreated, immutable entity. The Brahman of Vedanta is of the latter kind. He is the absolute eternal infinite existence, hence unmodifiable. If it be contended that why Brahman can not have a transmutable existence, since Vedas themselves assert two kinds of existence of Brahman, one changeable and another unchangeable absolute state, to this Sankara replies:

न द्वेकत्वं ब्रह्मणः परिणामधर्मेत्वं तद्वद्वित्वम् च शक्यं प्रतिपत्तम् ।

"It is absurd to assert both the transmutability as well as the immutable absoluteness in the same Brahman". Both are opposite

qualities, so it is impossible for them to remain together in the same substance. Hence Sruti means something different when it tells about the transmutability of Brahman.

न चेयं परिणामश्रुतिः परिणामप्रतिपादनार्था, सर्वव्यवहारहीन-

महात्मभावप्रतिपादनार्था त्वेषा ।

“ The real import of these portions of the Vedas, where they speak about the transmutability of Brahman, is not to assert its real transmutable nature, but really the Sruti means there to affirm tacitly the immutable absolute nature of Brahman, by showing that the immortality cannot be attained by its knowledge, it can be reached by the knowledge of the Absolute Brahman only.” Moreover, so long man feels himself as a limited being, he sees the world, he sees the differences in it. There is no use in denying the reality of the world and its diversities to him, if so told, he is sure to reply “ How can this world be false, I see it.” In this relative state, all the attention of man is on the world, hence he sees the world only. Now to divert his attention from the world to the Brahman, the Sruti first speaks of the Parinama Vada. There he asserts that Brahman is the cause of this universe, he has transmuted himself into this visible world. Since effect is not essentially different from the cause, as pot is not different from the earth, or gold ring from the gold, therefore this world is not essentially different from Brahman. And man forms a part of the world, so man is also Brahman. What makes the difference in effect ? It is Nama and Rupa, Name and Form. Behind Name and Form is the cause. Behind the particular forms of pot and ring, are the earth and gold. So at the back of this Nama and Rupa of this world stands eternally the great Brahman, the cause of all. Through Parinama Vada Sruti asks us to go beyond this world, beyond this play of Nama and Rupa and there to see Brahman. And when once the attention is diverted towards Brahman and an earnest search after It is begun, then the hold of Nama and Rupa on the mind will be gradually weakened, the whole tendency of mind will be to rend this thin veil of Nama and Rupa and to have a peep beyond. Naturally there will arise then an earnest desire to know what is Brahman. In that stage man becomes psychologically fit to hear about the real nature of Brahman. To him it is said that Brahman is one absolute eternal existence. He is unchangeable, he has not transmuted himself into this world nor has he any reason to do so, since He is absolute, infinite unconditional existence. Therefore the creation is naught, it has no real existence in the past, present or future.

It is an axiomatic truth that—

नास्ततो विद्यते भावो नाभावो विद्यते सतः

“What is non-existent, can never be existent in any time, so what is existent can never be non-existent.” The creation is perceptible only in the state of ignorance. With the dawn of *Atmajnanam*, with the realization of the unity of the soul, this creation, this phenomenal world vanishes away for ever. How so,—if the creation had any real existence how can it disappear like a vanishing shadow, like the thinning veil of the morning mist, before the full-orbed rising sun of the knowledge of the awakened soul? So by the above axiom, it must be acknowledged that the creation has no ultimate reality, and unreal means false. Still is there the phenomena, and how can it be explained? To that Sankara says, that this phenomenal world is the fabrication, of *Maya*. Just as jugglers here exhibit many an illusive show by their power of jugglery and as these appear as something very real to all superficial observers, yet intrinsically they are false, being only a display of jugglery, just so is *Brahman* a great juggler and through His power of jugglery, the *Maya*, He brings about this phenomena of the world. Hence this world is only a superimposed aspect of *Brahman*, it is a delusion like the idea of snake on a rope in the dark. The individual soul is equally a superimposed state of limitation brought about by this cosmic nescience or *Maya*. Sankara says, “This world which is nothing but a display of *nama* and *rupa*, is the fabrication of false knowledge. It exists in two states, sometimes in the manifest state and sometimes in the unmanifest. Since it exists as well as it exists not, it is neither *Sat* nor *Asat*, that is, neither real nor false. It is true that due to this inexplicable *Avidya* or nescience, to all popular concerns *Brahman* is appearing as if really He has undergone the change,—the One has become many. But in absolute reality, no change has occurred in Him. Beyond all relativity He is ever in His Own immutable transcendental state.”

If asked what is this *Maya*, that displays this phantasmagoria of *Samsara* to the *Atman*, Sankara replies, “It is the want of right knowledge about the true state of the *Atman*. So it can be called ignorance.” Still what it really is we cannot know.

All knowledge is possible through comparison, here in our present state of existence whatever we are seeing, whatever we are conscious of, all are within *Maya*, we do not know anything beyond *Maya*. And when we go beyond *Maya*, *Maya* vanishes away instantly. So there is no chance of comparison, hence we

cannot know Maya. Moreover all knowledge is the working of the mind, when the mind itself is a conception of Maya, then how can we have any knowledge of Maya ! Still we feel its existence in the form of the world in our present state of consciousness. So it is called neither existent nor non-existent. We do not know what it is, it is *Anirvachaniya*, undefinable. In fact we know all ignorance is like this, it is, as it were, midway between positive and negative existences. Ignorance means want of knowledge, in that capacity it is decidedly a negative state of existence, yet it has its effect, it breeds evils, in that capacity we cannot but take it as something positive. Moreover, when it exists in the mind we are conscious of its existence, next moment with the advent of the opposite knowledge it vanishes away as something non-existent, never to reappear.

Take for instance, a man who has never seen the North Pole, and so good deal ignorance about the North Pole exists in his mind. Being influenced by the ignorance he harbours all sorts of fantastic wrong notions about the North Pole. The real picture of the North Pole he can never draw in his mind. Next suppose he goes to the North Pole and comes face to face with the actual sight of it. What will happen ? All that ignorance with all its offsprings will die away from the mind for ever, and in their stead the right knowledge about the North Pole will arise and will continue to exist, in all normal condition, there for all time, even if he comes away from the North Pole. No more will the ignorance and all those wrong notions ever appear in the mind ; and he will feel as if they never existed before. Just so with the Maya or Cosmic nescience, in our present state of world-consciousness, it is existing. But with the appearance of God-consciousness it vanishes away for ever with all its workings. Hence this Maya is neither existent nor non-existent. This is the *Vivarta Vada* or better known as *Maya Vada*, as expounded by Sri Sankaracharya.

(To be continued.)

THE FINE ART OF LIFE.

BY

K. S. Ramaswami Sastri, B.A., B.L.

The value and sacredness of life were and are present to the Indian consciousness in a manner and to an extent as yet unrealised by our critics and our friends in India and abroad. The Hindu was never a pessimist, was never one who felt overwhelmed and crushed and rendered limp and inert by the sense of tears in mortal things. "He saw life steadily and saw it whole." He knew that only if this life is well-lived we can mount up to a higher life and eventually dwell in the heaven of God-Love and God-Realisation. The Isavasyopanishad declares :

कुर्वन्नेवेह कर्माणि जिजीविषेद्धृतं समाः । (1)

Kalidasa says well :

शरीरमाद्यं खलु धर्मसाधनं । (2)

The Hindu has realised what has been well declared by the Sufi poet when he said : "Worldly love is the bridge over which those must pass who seek the joys of divine love." He has never run away from life or failed to face the problems of life. His firm belief in renunciation and love and service as the sole means of salvation has been misunderstood and misrepresented in many quarters. The Hindu mind irradiated everything with the divine light. Its seeming contempt for this life is but the obverse of its love for the diviner elements in life. Its gospel of renunciation is not a gospel of giving up work but a gospel of giving up the fruits of action. As Sri Krishna says :

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते । (3)

The word 'art' implies the harmonious self-expression of the joy of the soul. The soul of man is not a passive entity. It receives impulses from the outside world, responds to them, and reacts upon the world. Hence the imitative theory of art is shallow and untrue. While the sense of beauty in us is kindled by the loveliness of the world on which wonderful beauty has been lavished by our Father, we have in the heaven of the heart even lovelier images

(1) Wish here to live a life of hundred years by doing work alone.

(2) The foremost virtue is the preservation of health.

(3) The renunciation of fruits of action is called the true renunciation.

of beauty and seek to impose our ideas of physical and moral beauty upon the world. Hence the creative theory of art alone gives us the full truth. Beauty, life and art are in the same relation to each other as the sun, the earth, and the moon. The moon of art derives its glow and radiance from the sun of beauty, but is attached to the earth of life by the gravitational forces of love and sheds its lustre on the earth of life.

Art is of two kinds, fine art and industrial art. Industrial art prepares matter primarily for our living well. Its primary appeal is to the body and the senses, and only secondarily it appeals to the mind, the heart, and the soul. Fine art is our guide in ideal life, and its appeal is primarily to the mind, the heart, and the soul, and only secondarily to the body and the senses. If life were all work, men and women will all be workers and workers alone, and there would be no place for artists in life. But the joy-elements in life are of even greater importance and value than the work-elements, because as Tagore well says, man is essentially a lover. To adapt two famous lines,

“ Joy without work draws nectar in a sieve
And work without joy can never live.”

It is on this account that Ruskin eloquently pleaded for the workman being educated to take pride and rejoice in his work. As Santayana well says, true art measures and completes happiness.

Judged in this sense, is life a fine art? Without realising life to be a fine art, we express life in terms of art in an unconscious manner, as Monsieur Jourdain was talking prose all his life without knowing it. We talk of a self-poised (स्वस्थ) life, a balanced nature, a symmetrical development of faculties, a harmonious self-expression of the soul. Tennyson's lines

‘ Till she set herself to man
Like perfect music unto noble words,’
and Longfellow's line

‘ And when she passed it was like the ceasing of exquisite
music’
are fine illustrations of this tendency of the human mind.

It is true that life is a fine art and comprises and transcends all the other fine arts. But it is the most difficult of all the fine arts, though many think that no preparation and training are needed for it. Lord Avebury well says: “ The most important thing to learn in life is how to live. There is nothing men are so anxious to keep as life, and nothing they take so little pains to keep well.”

One thing that we must learn from this conception of the fine art of life is that just as art is fully itself when it is in right relation to the individual, to society, to nature, and to God, life also should be rightly related to them if it is to be worthily lived. Again, just as ideals of art are dominated by the great ideals and dreams of each race, our life also should be dominated by them. It has been well said that there is no inter-nationalism in literature. Similarly there is no universalism in our life, on earth, though the realisation of the universal elements in life is necessary to prevent narrowness of vision.

One result that directly flows out of the conception of life as a fine art is that there should be rhythm, proportion, symmetry, and harmony in life. As far as possible we must avoid overstrain, excitement, disproportionate and ugly development of a particular side alone of our complex nature, discord, and lack of balance and equilibrium. As Matthew Arnold well says :

“ Moderate tasks, and moderate leisure,
Quiet living, strict-kept measure,
Both in suffering and in pleasure—
‘Tis for this thy nature yearns.”

“ One lesson, nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept alone
Though the loud world proclaim their enmity.
Of toil unsevered from tranquillity.”

Another result that flows out of the conception is the need for entering more into the joy-elements of life—beauty, love, and peace—than we are likely to do amidst the mad hurry of the times towards an unknown goal.

To learn the fine art of life and become a master of it, we must get into full touch with life through our body, our senses, our mind, our heart and our soul. We must first take good care of the body. *Mens sana in corpore sano*. Good care of the body is not giving it undue indulgence, for then it will become our master and a bad master too. Well does the Sanskrit verse say :

अनेक दोषदुष्टस्य कायस्यैषो मदान्मूढः ।

यो यथाह्यनुवर्तेत तंत या ह्यनुवर्तेते ॥

Again, we must train our senses to see and rejoice in beauty. Hence art-education, travel and spending of a portion of each day in parks and gardens are indispensable. We must improve our mind by reading the best books and at the same time by becoming

masters of the special field of activity in which we are fitted and destined to excel. We must exercise our faculty of judging and thinking and unifying our experiences so that our mind may not be a lumber-room but may be a palace of art. We must study with a purpose though we must not be daunted by the reflection *ars longa, vita brevis*.

अजरामरवत्प्राज्ञः विद्यामर्थं च साधयेत् ।

गृहीत इव केशेषु मृत्युनाधर्ममाचरेत् ॥ (4)

The culture of the heart is equally essential. The first school of virtues which is at the same time the earthly heaven of our deepest delight is our home. Our *Ramayana* more than any other book in the world is a treasury of domestic virtues and moral precepts and examples. The next place for the culture of the heart is the school, we learn there habits of attention and discipline, of comradeship and friendship, of brotherhood and sympathy and love. When we enter the larger life of professional work, we must carry into it the inner endowment got by us at home and in school. The good of others should be the primary aim of professional life and the getting of money should be the secondary aim. We must realise how closely "wealth" is allied to "weal." A still higher school for the culture of the heart is civic life. Let us ever remember about our beloved land what every American boy is taught to remember : " I am a citizen of America and an heir to all her greatness and renown I will try to make her cities beautiful, and her citizens healthy and happy, so that she may be a desired home for myself and for her children in days to come." This is a much better solution of our municipal problems in regard to faction and corruption and lack of love than newspaper philippics and legislative cannonades. Patriotism as a religion of life is an ennobling and uplifting feeling provided it is in alliance with love of humanity and love of God. The highest school next to love of God to the culture of the heart is love of humanity.

We must pay proper attention to the purity and uplift of our soul. Many think that no efforts are required in this direction. Even in school life, and still earlier in home life, must be begun the culture of the soul. Love of God is the light and sunshine of life, and without it all our progress in other directions is like decoration in the dark—purposeless, unilluminated, and not a source of joy to us or to others.

(4) Like a deathless, ageless one the wise should engage himself in the acquisition of knowledge and wealth ; but like one caught by Death he should perform virtuous deeds.

In regard to the fine art of life we in India derive a special help, and a special message, from our great race ideas. We learn the value of daily discipline and meditation. We learn that all the senses must be bent in service of God. This is why all our fine arts are spiritual in their intention and appeal. Our literature also leads us like a faithful and beloved wife in the direction of duty, purity, and love of God (कान्तासंमिततया as Manmata says). Our society is based on the principle of co-ordinated mutual service and service of country and God. It is false to say that we had or have no patriotism. Not only have we had great heroes and heroines to whom love of our land was dearer and sweeter than even life. The verse

जननीजन्मभूमिश्च स्वर्गादपि गरीयसी ⁽⁵⁾

shows how we feel towards the twin goddesses of our worship—our mother and our motherland. In regard to the culture of the soul, no other country gives us the help that our land gives us. Our devotional verses, our *bhajan*s, our spiritual songs, our temples, our *jaṇas*, our pilgrimages, our *sastras*, our great teachers, and our divine incarnations have been about us like a heavenly band pointing to our wayward hearts the beauty of the face of God.

What then are our special duties in modern India? Our paramount duty is to preserve our great type. Preserve our habits in matters of food, dress, living, etc. Glory in them. There is no inherent superiority or inferiority in regard to habits and customs in these matters. The only question is, which is most conducive to the attainment of our great racial ideals and the purposes of life as realised by our race? We must learn one of the fine arts well and know something of all the fine arts. It is only when love and knowledge of the arts are widespread that there will be a succession of great geniuses. We must keep up habits of post-graduate study. We must build up great literatures in our vernaculars and find a home in the domain of our languages for history and science. We must develop social love and social service. We must preserve the older forms of social service—reading *puranas*, giving religious lectures, performing *kathas*, having *sankirtan* parties, building choultries and temples, sinking wells and tanks, etc., and also introduce the modern forms of social service into our national life. We must carry on industrial and educational work on a large scale and not merely hold conferences and pass resolutions. Above all we must preserve our soul unsullied and pure. Arnold Lorand has well said: "The most successful way to fight the battle of life is

(5) The mother and the mother-land are more glorious than Heaven.

to cultivate equanimity and follow the beautiful precepts of Hindu philosophy, which teach us never to hunger after honours and riches but to be content with what comes in our way." We must keep up our hunger for the things of the spirit and incessantly work ever upward towards the heaven of God's love. Let us hence pray in the words of Tennyson :

" Let Knowledge grow from more to more
But more of reverence in us dwell
That mind and soul according well
May make one music as before
But vaster."

VERNACULARS AS MEDIA OF INSTRUCTION IN INDIAN SCHOOLS AND COLLEGES.

BY

Dr. P. J. Mehta, M.D., Bar-at-law.

At the session of the Indian National Congress of 1915 held at Bombay, the speech that drew the most applause from an audience of over ten thousand people was the one that was delivered in Hindi. Of all the notable speeches that were delivered at that great gathering—and there were many such—this was the speech that was most appreciated by that vast crowd composed of people of different shades of learning, many with hardly any knowledge of English, and come from all parts of the country. The only part of the audience that probably could not follow him were the delegates from the Madras Presidency. The majority consisted of people from Bombay and Northern India. They could grasp what he said far better than what was said by the other speakers. Although the speeches of many of the delegates who spoke on the occasion were very learned, their words could not go to the heart of the people as much as the words of the speaker in Hindi did. The latter had full command of the language, and the choicest expressions that followed one after another, possible only when one has a great mastery over one's own language, had a much more telling effect on the audience than the cleverest speeches delivered there in English. Most of the audience were utter strangers to the English language and however eloquently expressed the ideas of the English speakers were, they mostly fell flat on them. It is for these reasons that the language of the Congresses and Conferences held in the various centres of India should be Hindi.

Although some of the speeches at the last session of the Indian National Congress were very notable, the whole show was anything but natural. Any parallel to it that one may come across, are periodical gatherings that are held in the different cities of Europe by Esperantists. The latter wish to make Esperanto a universal language, and with that object in view, speaker after speaker at such gatherings tries to express all that he wants to convey to his audience in Esperanto. It is with a great deal of effort that many of them are able to speak in Esperanto. In many cases the orations are delivered in more or less broken language. Then again the audience consists of men and women with different shades of knowledge of Esperanto and so most of what is said at such gatherings falls flat on many minds. They too, like us, try to speak in private in Esperanto and often carry on correspondence in that language. Their object is to cultivate their knowledge of Esperanto as ours is to cultivate our knowledge of English. But, unlike us, many of them give it up in disgust after a trial or two and Esperanto remains as far from being a universal language as ever.

Looking at the question from a National standpoint, it is really deplorable that the language of our public activities has been English for the last half a century. It is not only at the Indian National Congress that we use English as a medium of expression; it has, by now, become a medium of expression at almost all gatherings—provincial as well as local, secular as well as spiritual. The language of the various Conferences including those of religion, the language at Municipal meetings, local public meetings held for the purpose of ventilating local grievances, even the language used at many of the social, industrial, commercial and such other gatherings, is English. The business of many Indian Joint Stock Companies, in which the directors and members speak the same mother-tongue, is carried on in English. The books of the latter are kept in English. Their annual reports are published in English. Their offices are generally manned by men who have some knowledge of English, but the majority of whom are, for all practical purposes, strangers to business. English knowing Indians are so fond of English that they write their diaries and even their private accounts in English. Generally speaking, English is the be-all and end-all of all their existence.

Many of those who use English at every stage of life are indifferent altogether to their own language. They call themselves educated but they forget that their education is only skin-deep, and if anything, in many essential things harmful to their country. Most of these who have graduated in the Indian Universities and who

devote their leisure hours in after life,—to the cultivation of English, speak only broken English and write unidiomatic though often bombastic language. The reason is that they have no occasion to learn idiomatic and colloquial English except what they can from books and from their own people. These are certainly very poor sources to learn a foreign language from, and the opportunities to them to learn idiomatic and colloquial English are few and far between. The only manner in which one can speak a language colloquially is by constantly living in the company of those whose mother-tongue is English. But how very few Indians have opportunities to live with or move freely with Englishmen, or even to speak out their mind when they have some intercourse with them. To an average Englishman, an English-speaking Indian looks quite as grotesque as does a foreigner speaking in an Indian language to an Indian. As many foreigners speak Indian languages only falteringly and with wrong pronunciations, wrong accents, wrong emphasis, so do many Indians speak in English. I have heard many Government servants who have come in intimate touch with their superiors say that, what an Englishman under whom an Indian is working wants of him, is his ability to do the work that is entrusted to him, and not his scholarly knowledge of English. It is often the case that a cultured Indian speaking English correctly and fluently is not so much sought after by the English heads of departments as Indians just able to speak in a broken language but willing horses to carry out their orders with promptitude and exactness and this can invariably be done without reference to one's knowledge of the English language.

In learning such a difficult language as English we waste almost the whole of our life-time. We begin English in many cases at the age of eight or nine and continue our studies in that language throughout our natural life if we continue them at all. And in that case the whole of the life is spent in finding out correct pronunciations of words, correct accents, correct emphasis, correct spelling, correct idioms, etc. No other students of English use Webster, Ogilvie and such other dictionaries and aids so much and try to acquire mastery of the language through such channels as we do. There are lots of books written by authors like McMordie, McMillan, Whitworth, &c. on Indian English and we study them minutely. And what is the result of it all. When we speak English, we often use wrong or inappropriate words, we pronounce words incorrectly, we accent wrong syllables, we use wrong idioms, and we make lots of grammatical mistakes. Very often what we write is not English at all. Many simply translate

their vernacular expressions and phrases, idioms and proverbs in English both in speaking and writing. Some of them are thoroughly out of place in the English language. That is why our English is often ridiculed by those whose mother-tongue it is. Amongst them it passes as Baboo English. Very often articles appear in newspapers to show how ridiculous we make ourselves before them by speaking and writing English as many of us do. Several books have been written on this subject by English caricaturists. Sometimes they place samples of Indian English before English audiences for their merriment. At a gathering in Birmingham, one of the speakers who ridiculed Indian English before his audience was sharply answered by the late Lord Northbrook, Viceroy and Governor-General of India in 1872-76, in the following terms :—

“ The instances given by my friend of the kind of English he has heard in India, may excite a smile but I will venture to say that there are hardly half a dozen Englishmen who speak French with the purity and accuracy with which thousands of natives of India speak English.”

Notwithstanding the able defence of Indians by Lord Northbrook before his Birmingham audience, we must frankly admit that the English spoken by the majority of Indians is far from correct. However much we may try to improve our knowledge of the English language, we can never divest ourselves of our borrowed garb altogether. It is not difficult to recognise an Indian from English speakers at a gathering however high his knowledge of English may be.

But the beauty of it all is that the more we fail to pick up the foreign language correctly, the more we persevere in prosecuting our further study of that language. The more deficient we are in it the more anxious we become to acquire a mastery over it. In nothing Indians show so much perseverance as in learning English. But it is worthy of a far better cause than that. As it is, it has become a fetich with many of us. We often do it at the cost of sound knowledge, sound judgment, high aims and high ideals. The system of education introduced in India is unnatural and ruinous to the intelligence of the Indian youths. The sooner the attempt to anglicise Indians in the matter of language is given up, the better for them as well as the humanity in general.

In modern times, a great deal too much importance is given to the study of English in the Indian schools and colleges. Almost every kind of higher study depends upon a proper grounding in English. If an Indian wants to learn literature, science, medicine, law, engineering, agriculture, veterinary, commerce, or any one of

the hundreds of technical subjects in his own country, he must begin the study of English at an early age, and try to get through the entrance examination before he would be allowed to enter any of the schools or colleges where the above subjects are taught. To get admission into any of them and to be able to follow the lectures that are delivered therein, it is incumbent on him to have a certain proficiency in English. That the boys who have merely passed the entrance examination are incapable of following their lectures in the lecture hall has been a very old complaint and it is being repeated on and off up to the present day. Many of these who cannot follow the lectures, absent themselves from the classes on one pretext or another, and loaf about, or attend the classes without being any the wiser for doing so. Some of them doze away while others play about or while away their time as best as they can, while lectures are being delivered. Many of the lecturers would have to lecture almost to empty benches if attendance at classes is not made compulsory. The percentage of success at many of the Indian University examinations is very poor, sometimes lower than 25 per cent. even. The percentage of pass in the Matriculation examination of the Bombay University in 1915 was less than 20 per cent. Of all the University examiners in India, Bombay University examiners have acquired the reputation of being the hardest to please. In 1884, many of my friends who deserved to pass the First Examination of medicine along with me, were unfortunately left out on account of the undue harshness on the part of the examiners. The result of the year was most cutting. Out of ninety-one candidates that appeared at the examination only seventeen were allowed to pass at first. Subsequently three more were passed by grace. At the final examination of medicine in 1886, the result was also very much poorer than in previous years. Some of those who were plucked and who had the means to go to Great Britain had no difficulty whatever to obtain medical degrees and diplomas. It is the same in arts, law, engineering, etc. There is not a better method of damping the enthusiasm and ruining the career of young men than by plucking them at examinations which in England many of their calibre generally pass without a break. Many a young Indian, after having had successive failures in India have, on going to England, got on beautifully through every examination in which they appeared there. Real education begins after leaving school or college. But to those to whom information comes while there, in dreary tasks and who work under great intellectual strain, failures at examination act as great dampers to their youthful ardour. It is only such who have had a series of gratifying successes—such a number amongst Indians is very small—that can and

sometimes do continue their studies in after-life. If instruction in Indian schools and colleges were imparted through the natural method and if it were ^{more} interesting which is not the case at present, the number of men who would continue to remain students in after-life would be very much larger than is the case at present. The system of instruction and examination in vogue at present in India entails an amount of cruelty on the student community and the sooner it is remedied, the better for all.

(To be continued.)

SWAMI VIVEKANANDA.

BY

*Bejin Chandra Pal.**

India's Mission in the World.

Europe and America will always remain Christian, even as we in India will always remain either Hindus or Mussalmans or Buddhists, notwithstanding all the efforts of our Christian missionary friends. But at the same time, Hinduism as it was before it came in contact and conflict with Christianity, is not and can really never be the Hinduism of to-day. It so happened after we came in contact with the Muhammadans. Hindustan was not converted wholesale to Islam, but we had a new Hinduism as a result of this contact. Nanak, Kabir, Chaitanya, Tukaram, and a host of other saints and sages who represent the high water-mark of Indian religious thought and life under Muslim rule, were prophets and teachers of a new Hinduism which had been silently influenced and transformed by Muslim thought and culture in different directions. These influences are too deep and subtle to appear on the surface, but that they do exist can hardly be denied. The same thing has happened in Europe and America also under the influence of Hindu thought and culture, propagated through modern Oriental studies and researches, and to a small extent through the more direct missionary agencies started and established particularly in America by Swami Vivekananda. The number of Vivekananda's disciples in America is not large ; they are, indeed, as a mere drop

* Though we differ from the views of Mr. Pal on many points, still we thought it fit to reproduce here the article from the *Commonweal* as it marks out a genial phase of the present thought-life of the Hindus. For want of space, we could not express here our opinion on the article, which we reserve for the next issue.—*Ed.*

in that large ocean of white humanity; but they are a leaven which leaveneth the whole mass. It is by these indirect and invisible results that one must judge of the work of this Bengalee Hindu in America.

I saw it myself the very day I landed in New York over sixteen years ago. Among the first people whom I met there was a middle-aged stock-broker. He was a resident of the hotel where rooms had been secured for me. As soon as I got down from the cab, the hotel manager told me that this gentleman had been eagerly waiting for me ever since my steamer was signalled that morning, giving himself practically a holiday for the purpose. And there in the library and reading-room of that big hotel, I found this gentleman. He took both my hands into his, and after a hearty shake, greeted me with these words: "You come from a great country, sir, you represent a great people. You are destined to be the teachers of the world. But you will have to emancipate yourself before you can hope to take up your appointed place in this world. You must first be able to look humanity horizontally in the face before the world will accept you as its teacher." He was not a hysterical young girl. He was not even a sceptic or rationalist,—the class of people who run after every new idea or fad. He was a staunch member of the American Presbyterian Church, a veritable chip of the old and sturdy Puritan block, to whom the New World owes all its strength and virility. And such a compliment coming from such a source was supremely significant. This sturdy Yankee had perhaps never heard Vivekananda. He had evidently no part or lot in the Hindu propaganda which Vivekananda had started in America. He regularly went to church; and when in the course of my work I had occasion to show up the unreason and superstition of popular evangelical Christianity, he used almost invariably to lose his temper, and would urge me to go back to my own people and try to raise them to the level of modern humanity, so that, as he used to say, they might be able to look the world horizontally in the face and be its teachers. And this one acquaintance of mine seemed to me to prove the real value of Swami Vivekananda's mission to Europe and America far more than all the Vedantic Centres or Associations combined could ever do.

And here at home also, great was the influence of this foreign mission propaganda upon our dawning national life and consciousness. It not only quickened a new sense of power in us, gave us a wide world-outlook which we had completely lost, created a new consciousness of the value of our life and thought, not only to

ourselves, but to the world at large, revealing thereby a world-mission of civilisation and uplift before our mind's eye ; but it also imparted a new meaning and significance to our religious and social reform activities. To the rank iconoclast and rationalist of the Brahmo Samaj, Vivekananda was a blind reactionary ; but in his own way he was in fact as great an iconoclast as any Brahmo. 'Indeed, a Hindu mission to the modern Christian peoples of Europe or America could not help breaking the hide-bound conservatism and narrow exclusiveness of Hindu bigotry. Caste is inconsistent with such a mission. The old method of religious propaganda, through which the religious and social expansion of the ancient Indo-Aryan took place, was absolutely inapplicable to the present case. Christendom had a well-organised social and religious economy of its own. It is the growth of many centuries, and has gathered around itself a thousand sacred associations and secular interests, as strong and complex as those of our own religious and social structures. It is impossible, therefore, to propagate our ideals and disciplines among these civilised peoples by means of that slow structural transformation which brought the non-Hindus of ancient times within the Hindu fold. On the contrary, the successful working of this new Hindu foreign mission demands that we should ourselves lead our old and mediæval social institutions and religio-ethical disciplines to transcend the old limitations and stand on a level with the most advanced socio-religious life and thought of the time. This is how Vivekananda, taking his stand upon the highest ideals of the Vedanta, declared an open crusade against what he called "cooking-pot religion." There was room for external ritualism and symbolism, mis-called idolatry by the ignorant and unimaginative foreigner, in the highest Vedantic culture. These were needed by the ignorant and uncultured populace for the purification of their body and the regulation of their mind, and as such were helps to them to the gradual attainment of those powers of thought and concentration which revealed the highest nature of the Soul to the devotee, but neither caste nor "don't-touch-ness" to which modern Hinduism had practically reduced itself, had any place in it. On the contrary, these must be broken through for the attainment of perfect illumination, such as is preached as the goal of all Vedantic culture.'

The Brahmo Samaj was essentially a movement of revolt. Vivekananda's movement, though equally iconoclastic in some directions, was, however, essentially a movement of reconciliation. The Brahmo Samaj represented the revolt of individual reason and

conscience against sacerdotal and social authority. The Hindu revival that followed was essentially a movement of reaction. It sought to re-establish the old authority of caste and scripture over individual reason and conduct. Vivekananda, on the one side, represented the movement of personal freedom started by the Brahmo Samaj, and on the other, sought to cure the excesses and unreason of modern individualism by establishing scriptural authority, not upon mere dead tradition, but upon the living experience of living saints and sages. He based, so far as he was concerned, the authority of ancient scriptures upon the actual verification which they received in the life and experiences of his own Guru, Shriman Paramahansa Ramakrishna. In his thought and preachings the individual reached his highest freedom and fulfilment, not in himself as an isolated individual, but in his conscious identification with the Universal or Brahman. This is really the ancient solution of the eternal problem of individual or personal freedom in our own thought and history. And Vivekananda took it up in our day to work out a reconciliation between the revolt of the Brahmo Samaj and the reaction of the Hindu revivalists.

The Brahmo Samaj had, following the authors of the French Illumination, declared the absolute equality of all men. The Hindu revivalist had, on the other hand, sought to maintain that there were generic differences between the Brahmana and the Shudra, as there are between different kinds of vegetables and animals. Vivekananda, taking his stand upon the highest Vedantic Monism, declared that all differences in creation were illusory and false ; in the Vision of the Soul, all are one ; and as the attainment of the consciousness of universal unity in Brahman was the end of all *sadhana* or culture, not the perpetuation of the conceits of births and caste, but their open and persistent denial and repudiation was what the highest religious life and the true spiritual discipline demanded. The Brahmo Samaj had preached a kind of abstract universalism and cosmopolitanism. The neo-Hindu revival had, on the other hand, set up the ideal of communal isolation and exclusiveness in the interest of so-called racial and spiritual purity. Vivekananda sought to remove the limitations of both by his message of the Universal, or Brahman, which was present in all men and races and which revealed and realised itself in and through the gradual uplift of individuals and races. As there is One Soul, or Brahman, in the universe, and as this universe is the Body of Brahman, so there is only One Humanity, which is the Mind and Spirit of Brahman; and the salvation of the individual can come only

through the salvation of all. This salvation is not the result of works or Karma, but of *jnanam* or gnosis only. It results from true illumination. There can, therefore, be no real salvation to the individual unless every other individual also attains perfect illumination. Social uplift, political emancipation, whatever helps to remove men's ignorance and weakness, misery and sorrow, whatever sets them upon their feet and helps forward the evolution of their self-consciousness, contributes to the salvation of the individual also.

This is how Vivekananda universalised the narrow sectarianism of the Hindu revivalist, and thus brought him into line with the inner thought and aspiration of the Brahmo Samaj. And the movement of synthesis and reconciliation thus started by Swami Vivekananda received its culmination in the new Nationalist ideal and propaganda of the present day. In some respects, Vivekananda may well claim to be the greatest preacher and prophet of our modern Nationalism. He was the first to strike the note of that burning passion for our country and culture,—that keenly sensitive patriotism which found such prominent expression in the Nationalist propaganda of the last decade.

THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES.

It is now sufficiently known to every Indian, who keeps himself informed of all new developments of Indian civic life, how from very insignificant beginnings, the above institution has come into existence. It was started by some enthusiastic young men, who were inspired by the stirring appeal of the great Swami Vivekananda to his countrymen to serve the poor, the distressed, the diseased and invalids as veritable manifestations of God, and it is being conducted by them with financial help from the generous-hearted public of all Provinces of India and abroad.

The institution has got a house of its own at Luxa, Benares City, and has been maintaining 45 beds for in-door patients, besides a branch at Dasaswamedh for poor women invalids, and is also helping a large number of poor widows at their own houses. We are glad to inform the public that a large plot of contiguous land about 25 bighas (about 8 acres) was recently acquired through the kind help of the Government and five infectious wards have been erected on it, thanks to the generosity of several charitably disposed persons, and these consisting of 30 beds will be opened very soon. But the Home has still several

urgent needs, which demands immediate fulfilment. The acquisition of this large plot of land and the construction of the buildings thereon have not only exhausted its building fund, but obliged it to take a loan of about Rs. 10,000 from its surplus reserve fund, which was kept separate for any emergency. It was possible for the institution to have at its hands some surplus money as reserve fund, because its income hitherto was in excess of its expenditure, but at present the expenses are gradually increasing, while the income from subscriptions and donations has become comparatively small for a variety of reasons. And so it has become now a problem to its conductors how the institution can be efficiently maintained, especially when the new wards will be opened, which will entail an increased monthly expenditure of about Rs. 400, in addition to the present expense of Rs. 600 per month.

Moreover, we have not as yet got any workers' quarters and the resident Doctor's quarters and these deficiencies hamper the work very much. The voluntary workers, about 15 in number, have now to be huddled together in the office or the patients' wards, which interfere with their health and consequently with the efficiency of the work of the institution. And it is needless to point out that a qualified doctor's constant presence is necessary in such an institution. But for want of accommodation we are not able to secure the services of an honorary resident physician, though several are willing to serve the Home as such.

So we again appeal to the benevolently disposed public on behalf of suffering humanity to come forward and help us with sufficient funds to carry on this work, which we regard as worship. Any contribution, however small, in the shape of money or cloths, bed-sheets, &c., will be thankfully received. For the information of persons who want to erect a room or endow a bed in memory of their beloved relatives, we beg to state that the cost of erecting the workers' quarters has been estimated at Rs. 15,000 consisting of 15 small rooms for as many workers and a memorial room in it may be erected on payment of Rs. 1,000. The maintenance of a single bed at the lowest estimate is Rs. 8 per month, and so a bed can be permanently endowed on payment of Rs. 3,000. For all other particulars, please communicate with the undersigned or the Assistant Secretary, Ramakrishna Mission Home of Service, Luxa, Benares City, who will furnish all necessary informations and also the detailed printed Report of the Institution.

Yours in the Lord,

BRAHMANANDA,

President, Ramakrishna Mission, Belur,

District Howrah.

REVIEWS.

Sir Rabindranath Tagore—His Life, Personality and Genius.
By K. S. Ramaswami Sastri, B.A., B.L. Published by Messrs. Ganesh & Co, Madras. Pp. 586 + 12. Cloth bound. Price Rs. 3 ; To students Rs. 2-8 as.

In studying the history of any nation it cannot but strike the critical student that its art and language, the wealth of its thoughts and ideals are the results of the work of centuries and are mainly the accumulated contributions of the genius of the nation. In India at the present day, when we see a revival in all fields of the national life, the inspiration comes from within the nation, and the life-current that is animating the nation and has brought about this general awakening is being fed by the perennial fountain of the national spirit, and this soul of the nation is expressing itself most in the greatest personalities who realising the national thoughts and ideals, interpret them for one common end—the good of the nation in particular and that of all nations in general. Thus India, the mother of philosophy and religion, is not only delivering her life-giving message to her own children and vivifying them but is also influencing the thought-current of the world.

Since the time of Raja Rama Mohan Roy, Bengal has been the birth place of the greatest spiritual geniuses of the age, and her spiritual life has been invigorated by their advent. Nor are other fields of activity neglected. The growth of the Bengali literature especially has been very rapid and luxuriant and Rabindranath's part in this renaissance of Bengal is indeed very great.

Rabindranath's works have been translated in English and are being read and appreciated in the East as well as in the West. At such a time the publication of Mr. Sastri's work is very opportune and as Professor J. C. Rollo has said in his appreciative foreword, the book will be of great help towards the understanding of Rabindranath and his religious, lyrical and dramatic conceptions.

Mr. Ramaswami Sastri is a great admirer of the poet and has dealt with his subject in a very sympathetic manner. He has taken great pains to study the works of the poet within his reach and collect materials from all sources available. It is a matter of regret however that Mr. Sastri's request to some Bengali gentlemen for information as to Tagore's works and for personal impressions of Tagore was not at all responded to. Not being acquainted with the Bengali language as Mr. Sastri says in his introduction, he had not the advantage of reading the works of the poet not yet translated in English, and appreciations and criticisms of the poet's works published in Bengali

while want of a personal intimacy with the poet and first-hand informations about him from those who know him could not enable Mr. Sastri to learn about the poet's works and life more fully. In the absence of these the author had often to see the poet through his works and others' reflections on him.

But the value of the work which is mainly an interpretation of the Poet, is enhanced by the supplement of the biography which alone furnishes the masterkey for the right understanding of the poet's works famous as they are for their beauty, charm and suggestion—their simplicity and spontaneity, and these have been fully pointed out by our author.

The first introductory chapter covering 164 pages contains the poet's life and personality, a vivid description of the Shantiniketan, the conception and leading traits of his art, his style, mysticism, conception of womanhood and social gospel. The author then proceeds to deal with the principal works of Tagore and from numerous quotations and their explanations has tried to show Tagore's insight into 'Indian ideals in regard to the life of art and the art of life.'

At places there may be differences of opinion as to Mr. Sastri's interpretations. Poets see everything through their idealised vision and seers of truth through their unblurred, intuitive spiritual vision, and an attempt to interpret all poetic visions as spiritual realisations is liable to lead one into inaccuracy. But Mr. Sastri does not, like some of the poet's votaries in Bengal, laud up to the skies and accept as unquestionable truths whatever the poet has written, and has thereby shown that the work of a critic should not end in appreciation alone.

Truly has Mr. Sastri said that there is a complaint even in Bengal that the followers and imitators of Rabindranath's style do not unoften cross the line that separates the laws of poetic expression from license and slang and thereby murder the language. A similar charge has been brought against the imitators of the poet's mystic language. At places even if it be possible to understand some of the so-called mystic poems of Rabindranath with the help of soaring imagination, a similar attempt to approach the meaning of some of the works of his imitators has been attended with but little success.

Mr. Sastri's work is at places too full of quotations from different writers, and we are inclined to think that a smaller number would have been more appreciated by his readers.

The book meets a general need and will be of great value to the readers of Rabindranath's works, especially to those who find it difficult to understand Indian thoughts and ideals in their true spirit.

The Vivekananda Society, Calcutta.

We are in receipt of a copy of the revised Rules and Regulations of the Society (Office-room and Library—1/4, Sankar Ghosh's Lane, Calcutta), and have great pleasure to quote below its objects and present scope. The numerous Ramakrishna and Vivekananda Societies that are now sprinkled all over India and abroad will do well, we are sure, to follow a similar plan of work with such additions and alterations as will meet the individual requirements.

Objects.—(a) To study and realise the principles of the Vedanta in its universal aspect as set forth in the life and teachings of Swami Vivekananda and his Master Sri Ramakrishna Deva. (b) To spread the above principles and teachings amongst the people at large. (c) To serve humanity as veritable manifestations of God by ministering to their physical needs and helping them in their intellectual, moral and spiritual development.

Present scope.—In order to realise the above-mentioned objects the Society will—(a) Organize religious or other useful lectures at least twice every month. (b) Hold religious classes at least once a week. (c) Hold conversation classes at different parts of, or places near, the town once a month—to be presided over by a member of the Ramakrishna Math, Belur, if available. (d) Publish religious books and pamphlets. (e) Set apart a room for meditation—where the members will be encouraged to practise meditation and to worship and thereby helped to realise the spiritual truths taught. (f) Maintain a public library and a free reading-room, containing mainly religious and philosophical books and periodicals. (g) Start a students' fund for helping poor students with books, money, etc. (h) Celebrate the birthday anniversary of Swami Vivekananda every year. (i) Organize relief works, if practicable, and help other charitable and philanthropic institutions, especially the Ramakrishna Mission, with men and money. (j) Take in hand any other work that may help to realise the objects mentioned above.

"NEWS."

Prize Essays.

The Vivekananda Society, Calcutta, will award on the day of their celebration of the birthday of Swami Vivekananda to be held in February, 1917 (1) a Gold Medal to the writer of the best essay *in English* on the "Life and teachings of Swami Vivekananda" and (2) a Silver Medal together with a set of Swamiji's complete works to the writer of a similar essay *in Bengali*. The essays should not be less than 80 pages of foolscap paper and must reach the President, Vivekananda Society, by the 30th of November, 1916, at the Udbodhan Office, 1 Mukherjee Lane, Baghbazar P. O., Calcutta.

Each essay should be marked "Prize Essay" and bear a *nom de plume* only. The name and address of the writer together with the *nom de plume* should be sent separately to the President in a closed cover. Essays which display some original research will be preferred. The prizes may be withheld unless the essays reach a certain degree of excellence.

अथ कबन्धी कात्यायन उपेत्य प्रपच्छ भगवन् कुतो ह वा
इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

अथ afterwards कात्यायनः कबन्धी Kabandhin, the young son of Katya, उपेत्य having approached (Pippalada) प्रपच्छ asked: भगवन् Sir, इमाः these (visible) प्रजाः creatures कुतः whence ह वै as they say प्रजायन्ते are born ?

Then Katyaayana Kabandhin having approached (Pippalada) asked (him), " Venerable Sir, whence are these creatures born ?"

तस्मै स होवाच—प्रजाकामो ह वै प्रजापतिः, स तपोऽतप्यत
स तपस्तप्त्वा स मिथुनमुत्पादयते रयिञ्च प्राणञ्चेति, एतो मे बहुधा
प्रजाः करिष्यत इति ॥ ४ ॥

सः he (Pippalada) तस्मै to him उवाच said, सः that प्रजापतिः Creator प्रजाकामः (सन्) being desirous of creatures तपः penance (meditation) अतप्यत performed सः he तपः meditation तप्त्वा having performed एतौ these two मे my प्रजाः creatures बहुधा variously करिष्यति will do (produce) इति thus (निश्चित्य having thought of) रयिं food (Matter) प्राणं Prana (Energy) च and मिथुनं pair उत्पादयते created.

To him he replied: ' The Creator desirous of creatures performed penance. Having performed the penance he created the pair, Matter and Energy, thinking that they together would produce creatures for him variously.'

[Creator—Hiranyagarbha.

Matter and Energy.—' According to Sankaracharya रयि of the text means food, i.e., Moon, and Prana means fire, i.e., eater. Sankara's interpretation is based upon the old Vedic notion that all foods are produced by the subtle influence of the Moon whence proceeds the liquid principle (रस) of the earth, and the Sun which gives the earth its fire-principle (तेजस्) is the consumer of the former. As it is true physically, so also physiologically. Life is sustained and multiplied by food and respiration, i.e., अन्नं and प्राण. Though such explanation seems to be apparently natural when read with the next Sruti, yet it would not commend itself in these days of science unless we impute errors to the observations of the Vedas. Hence

we have translated रयि by Matter, and प्राण by Energy. Hiranyagarbha, the cosmic mind, first created from himself the double principles of Matter and Energy which produce the varieties of the universe. This interpretation is perfectly in accord with the discoveries of the modern science, and more convincing when read with the next Sruti in the same light.]

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत् सर्वं
यन्मूर्त्तञ्चामूर्त्तञ्च, तस्मान्मूर्त्तिरेव रयिः ॥ ५ ॥

आदित्यः the Sun, ह वै surely प्राणः Energy चन्द्रमा the Moon एव verily रयिः Matter वा or यत् what मूर्त्त with form (gross) यत् what च and अमूर्त्त formless (subtle) एतत् these सर्व all वै verily रयिः Matter तस्मात् therefore मूर्त्तिः form एव indeed रयि Matter.

The Sun is Energy, and Matter indeed is the Moon ; or, Matter verily are all these,—what is with form and what is formless ; so form is Matter.

[*The Sun is Energy.*—The Sun being the greatest centre of force and energy, it has always been conceived in India as the main-spring of life and activity, and is identified here with the Prana, the cosmic energy.

Matter indeed is the Moon.—The Moon being devoid of all heat and light, is identified with the inert matter ; moreover as the Moon shines by the light of the Sun, so Matter too expresses itself through force or energy. Probably there is another reason of this identification. The word रयि means food, and according to the Vedic mythology the nectar of the Moon is the food of the gods, and in earth all vegetables are produced through its influence, so the Moon is food or रयि but the crudeness of the simile has been cleared in the next sentence.

Matter verily are all these, etc.—Here the Sruti synthetically voices the voice of modern science that whatever exists in this universe, object with form or formless, gross or subtle, atomic or compound, all is matter. Nay more, it alludes even to that प्राण is रयि, energy also is matter, the difference between the two is not radical, but is in conception only according to the different states of manifestation.

So form is Matter.—But according to the ordinary conception of matter, it is inert and gross and occupies space, i.e., has form.]

अथादित्य उदयन् यत् प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणान्
रश्मिषु सन्निधत्ते । यदक्षिणां यत्प्रतीचीं यदुदीचीं यदधः यदूर्ध्वं
यदन्तरा दिशः यत्सर्वं प्रकाशयति तेन सर्वान् प्राणान्रश्मिषु
सन्निधत्ते ॥ ६ ॥

अथ now आदित्य the Sun उदयन् having risen यत् which (when)
प्राचीं the eastern दिशं quarter प्रविशति enters, तेन by that प्राच्यान्
eastern प्राणान् Pranas रश्मिषु in the rays सन्निधत्ते holds यत् which
दक्षिणां southern यत् which प्रतीचीं eastern, यत् which उदीचीं northern
यत् which अधः nadir, यत् which ऊर्ध्वं zenith, यत् which अन्तरा
intermediate दिशः quarters यत् which (when) (अन्यत् else) सर्वं all
प्रकाशयति illumines तेन by that सर्वान् all प्राणान् Pranas रश्मिषु
in the rays सन्निधत्ते holds.

Now, when the Sun having risen enters the East, he holds the eastern Pranas in his rays; when the South, the West, the North, the Zenith, the Nadir, the intermediate quarters, and when illumines all, by that he holds all the Pranas in his rays.

[Note.—The Sruti asserts here that wherever there is the manifestation of life and energy it is due to the quickening influence of the Sun.]

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।

तदेतद् ऋचाभ्युक्तम् ॥ ७ ॥

सः He एषः this प्राणः Prana विश्वरूपः of universal form वैश्वानरः
of universal life अग्निः fire उदयते rises. तद् that एतद् this ऋचा
by the Rik अभ्युक्तं described.

Thus rises he, the Prana, of universal life and universal form, the fire. It has been described by the following Rik.

[Thus rises he, etc.—The Sruti asserts that the sun and the fire are both manifestations of the same Prana (energy) which is universal and all-pervading.

Rik.—A particular kind of hymn whose collections constitute the Rik Veda.]

विश्वरूपं हरिणं जातवेदसं पराकर्णं ज्योतिरेकं तन्वन्तम् ।

सहस्ररश्मिः शतधा वर्त्तमानः प्राणः प्रजानामूत्पत्येषः सूर्यः

॥ ८ ॥

विश्वरूपं of universal form हरिणं full of rays जातवेदसं omniscient पराकर्णं the basis of all (life) एकं one ज्योतिः effulgent तन्वन्तं he who gives heat (तस्य सूर्य the sun सुविद्यः विशातवन्तः the seers know). सहस्ररश्मिः of thousand rays शतधा in hundred ways वर्त्तमानः existing प्रजानां of the creatures प्राणः life एषः this सूर्यः the sun उदयति rises.

(The wise know him who is) of universal form, full of rays, omniscient, the basis of all (life), the one effulgent and (great) giver of heat. There rises the sun of thousand rays who is manifold in existence and the life of all creatures.

[Note.—The spiritualisation of Prana as shown here is most significant in the Vedanta Metaphysics.]

संवत्सरो वै प्रजापतिः ; तस्यायने दक्षिणञ्चोत्तरञ्च ।

तद्ये ह वै तदिष्टापूर्णे कृतमित्युपासते ते चाद्रमसमेव लोकमभिजयन्ते ।

त एव पुनरावर्त्तन्ते । तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते ।

एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

प्रजापतिः Prajapati (Lord of the creatures) वै verily संवत्सरः the whole year ; तस्य His दक्षिणं च the south उत्तरं च and the north अयने two paths (वर्त्तन्ते exist) तत् therefore ये who ह वै verily (or, as it is well known) तत् that इष्टापूर्णे (इष्टं—पूर्णि) the performance of Vaidic sacrifices and doing such philanthropic works as digging a well or tank for the public or establishing an alms house, etc. कृतं work worth doing, or of permanent value, ते they आद्रमसं the lunar लोकं world अभिजयन्ते conquer (attain) ; ते they एव verily पुनरावर्त्तन्ते return again. तस्मात् therefore एते these ऋषयः the Rishis प्रजाकामीः desirous of progeny दक्षिणं the southern प्रतिपद्यन्ते go एषः this ह वै indeed रयिः matter यः which पितृयाणः the path of the manes.

The year is verily Prajapati and two are his paths, the southern and the northern ; now those who perform the

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.

And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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[No. 6

GOSPEL OF SRI RAMAKRISHNA.*

Sri Ramakrishna (to a devotee): "Those who are of *Jiva-Koti* (ordinary bound souls) cannot have faith easily. But it is innate in an *Iswara-Koti* (perfect souls). The moment Prahlada attempted to write the alphabet *ka*, he wept—it reminded him of Krishna! It is in the very nature of the *Jiva* to have a sceptic mind. They would say 'yes, what you say might be true, but—'

"Hazra would not believe on any account that Brahman and Sakti, *i.e.*, the Substance and Energy are one, and not two principles. When He is inactive, we call him Brahman but when we look at Him through the aspects of creation, preservation and destruction, He is called Sakti (the energy). But both are one and the same thing. The mention of the name of the substance, fire, denotes also its burning capacity, and the burning reminds us of fire. You cannot think of one of them apart from the other.

"Then I prayed 'Oh Mother, Hazra wants to subvert the doctrines of this place; † either convince him of the truth, or remove him from this place! The very next day he came and observed 'yes, now I accept (what you said as true)' and further declared, 'the Almighty is everywhere.'"

* Translated from the original "*Sri Sri Ramakrishna Kathamritha*" by M.

† That is, the doctrine of equanimity that Sri Ramakrishna preached.

A devotee : " Strange, you felt so much at those words of Hazra !"

Sri Ramakrishna : Yes, now that my mood has changed, I cannot have hot discussions with any one. I have not the mood now to enter into noisy argumentation with Hazra.

Do you know what is knowledge and what is ignorance ? So long as God is felt as a far off something, there is ignorance ; but when He is perceived here within, there is knowledge.

When dawns the true knowledge, one feels everything instinct with the life-principle (*Chaitanya*). I used to talk with Sibū.* He was very young then—only five years old, and I was there (in my native village). Once there was a thunder-storm. Seeing the lightning flashes, Sibū said ' Uncle, look there, they are striking flints.† One day I saw him going out to catch grass-hoppers ; there was a little rustling in the leaves of a tree near by, and he cried out to the leaves ' Hush, hush, I shall catch the grass-hopper now ! ' The child sees everything instinct with life.

And none can attain God without the simple faith of a child.

MAYAVADA.

(Continued from page 137.)

We have already stated that Sankara was not the originator of this Mayavada. It existed thousands of years before Sankara. If we go back to that early period of the Vedic age where we find our ears are graced with the divine music of the immortal hymns sung by the godly Rishis in praise of their celestials, there too we see at times this Mayavada raising its clear dominant note of supreme excellence from the midst of the general harmony of the Vedic lore. The Rigveda Samhita is considered as the foremost scripture of the Hindus and it is held to be the most ancient book in the world. Even in this Rigveda Samhita we get clear traces of the Mayavada. Though it is positively certain that the general trend of the Rigveda is dualistic and it deals with things that a Sankara would call *vyavaharic*, as it forms part of the Karma Kanda, still in not less than six or seven places do we find the highest monistic ideas looming large in the Rigveda. Though we never

* Sabaram Chatterji, one of the nephews of Sri Ramakrishna.

† Before the discovery of lucifer matches, fire was produced by striking flint with a piece of steel. The practice is still in vogue in the remote villages.

meet with the word Mayavada there, yet we find the word Maya occurring many times in the Rigveda. The word Maya is used there in more than one sense. Sometimes it means deceit, sometimes it means wonderful feat of heroism, sometimes it is used for prowess itself, in some places it means glory and effulgence, but in the majority of cases it is used for intelligence and knowledge, and not in a few occasions we find it meaning necromancy and the supernatural power of creating delusion; the word in this last sense has a direct bearing on our subject. In almost all the places this power of creating delusion has been ascribed to Indra, the God of thunderbolt, and his enemy, the Asura Vritra. From the numerous instances, I would quote only three here.

In one place Indra is being eulogised with the words—

इन्द्र.....त्वम् मायिनम् सृगम् तम् मायया ऋषीः

[I. 80. 7.]

“Oh Indra! you also by your own Maya, have killed Vritra, who assumed the form of a deer through his power of delusion.”

Here in the phrase मायिनम् सृगम् the word Maya has the special significance of delusion. In another place we hear—

रूपम् रूपम् मघवा बोभवीति मायया कृषवानः तत्त्वम्

[III. 53. 8.]

“Indra assumes each and all forms whatever he chooses, creating the bodies through his Maya.”

Here too we find the word Maya has the peculiar force, meaning the power of creating phenomena. Yet in another place we find the word most forcibly used in this sense—we read—

रूपम् रूपम् प्रतिरूपो बभूव तदस्य रूपं प्रति चक्ष्णाय ।

इन्द्रो मायाभिः पुरुरूप इयते

[VI. 47. 18.]

“To represent himself constantly to his devotees, Indra assumes the various forms he likes to take. He takes these different forms through his Maya.”

The portion इन्द्रो मायाभिः पुरुरूप इयते has the peculiar significance that Indra through his magic power assumes the various forms, yet those forms are really not his own, he assumes them only.

The whole text is so suggestive of higher meaning, that Sayana, the commentator, could not check the temptation of explaining it from the Vedantic stand-point. Himself belonging to the Advaitic

school he could not but see the whole Mayavada in this Rik. After giving an ordinary explanation, he saw an inner meaning in it; the substance of which we give here :—

“The absolute Brahman Indra assumed the various forms according to the respective *Upadhis* or limiting adjuncts and is appearing as so many Jivas. He again through His inexplicable Maya assumes the diverse forms of sky, air, fire, etc., and these different modifications. This appearance of His in the form of the universe is only to tend to the higher revelation of His real absolute nature.”

Sri Madhvacharya quotes the first part of the Rik in his Bhashya to the Sutra **आभास एव च** of the Brahma Mimamsa. There Madhva takes it to mean that the Jivas are so many images of God, thrown out by Him. And the great Dvaitic exponent Sri Jagannath Jati in his comment on the above, explains the whole of the Rik from the Dvaitic stand-point. There he explains the word **मायाभिः** as **स्वसामर्थ्यैः** that is, “by His own inherent power.” Still our point remains unaltered. To all acceptance the word Maya means here, the power of creating something out of his own will, altogether different from the real self of the creator. Has it not much similarity with the meaning in which the word Maya has been used by Sankara ? And in fact the whole Rik just mentioned occurs in Brihadaranyaka Upanishad again and it reminds one of the oft quoted beautiful passages of the Kathopanishad, where we read—

**अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिरच ॥**

“As in the world, one fire assumes the different forms entering into the different respective objects, so does the one Atman, the inner self of all, assume these various forms, and yet it exists beyond these all,” and so on.

In one instance (Rigveda V. 40, 6) Indra is praised for his killing the Asura Svarbhanu who enveloped the sun with darkness through his Maya. In this we find something of the *Avaranisakti*, (that is, the sakti that hides the real nature of the self) that is attributed to Maya by the later Vedantins. So much for the word Maya. Now let us see whether such ideas like Mayavada even in its crudest form, occurs in the Rigveda or not.

It is well-known to all that each of the four Vedas has three divisions, viz., Samhita, Brahmanas, and Aranyakas, the Upanishads forming parts of these Aranyakas. Of these, the first two comprise

the Karma-Kanda as they deal with Yajnas and the last, including Upanishads, pass by the name of Gnana-Kanda and there we find the highest light of philosophy and the innermost meaning of Life expounded. So our Rigveda Samhita falls within the category of Karma-Kanda ; its hymns are meant only to be chanted by the Hota Priests during the performance of Yajnas. Its chanting alone would produce certain desired results and the Rig-Vidhanam gives us a full list of all the different results that are attained by the chanting of the different Riks. Hence we should not expect much philosophy in it, since it forms a part of Karma-Kanda. And again, as a part of the Karma-Kanda the chief drift of the Rig-Veda Samhita cannot but be dualistic. No Karma is possible without dualism, it presupposes the existence of three things—the doer, the Karma and the result for which the Karma is performed. So it is meet that we find the Rishis of the Rig-Veda Samhita, sending up their “luminous prayers” to the bright celestials for prosperity in this life and in the life to come, like a good *dvaitin*. Still it can never be vouched that these Rishis did not know that there is one spirit that pervades all,—that is all. Times without number, we hear them speak about one spirit, one Deity, whom they give so many appellations only to worship Him in so many ways. Times without number we hear them describe Him as the one creator, the one preserver, the one destroyer, in Whose blessed grace they all bask. How can there be then any shadow of a doubt that these seers, at least some of them, were not aware of the real nature of that one Spirit whom they worship. On the contrary, we actually find them here and there, giving out their knowledge of that absolute Spirit whom they must have realised in their highest state of communion. They also knew that there is something like nescience which shows the real nature of the Self. Now and then we find them complaining about the general ignorance. In one place a Rishi laments—

“Oh, it is not known to me that I am this spirit, that I am this whole universe, myself being deluded and imprisoned by the mind, I wander here.” (Rigveda I. 164. 37).

Here we get three ideas together, that man is the spirit, that the spirit in him is the whole universe, and that there is the ignorance that veils the true nature of the Spirit from the sight of man. In fact here we find the first germ of Mayavada in the Rigveda in somewhat pronounced form. In another place we hear them speak in the same strain about the general ignorance of mankind—

न तं विदाथ य इमा जजनान्यत्युस्माकमन्तरं बभूव ।

नीहारेण प्रावृत जल्प्यचासुतुप उक्थ शासश्चरन्ति ॥

“Man, Him you know not, who has created all these. Your inner self also is quite different from what you understand it to be, being pervaded by the mist of ignorance you talk, you live and move about chanting hymns in the Yajnas and caring only for the maintenance of your little life.” (Rigveda X. 82-7).

Here, the words *Niharena Pravrita* are very significant. They express two ideas most pointedly that man does not know the real nature of the self, and that his ignorance is due to some cosmic nescience which envelopes all like a mist. The commentator Sayana carries further the metaphor and explains it thus—“As mist is not extremely non-existent, since it veils objects from the sight, at the same time nor has it any concrete existence like stocks and stones, just so is the cosmic *Ajnanam*, not entirely non-existent since it shrouds the true nature of Iswara, nor can you attribute it with an absolute existence, because it vanishes away with the dawn of true knowledge.”

The next place where we find a clear hint of this Vivarta-Vada is the much reputed Purusha Sukta. The Purusha Sukta is in fact, a short epitome of the whole Vedanta philosophy. Though it is true that it deals mainly with the Parinama-Vada, still it starts with Vivarta-Vada. Before it proceeds to describe the *modus operandi* of the creation, it asks us to believe first the transcendental absolute nature of the supreme soul. It says—

पुरुष एवेदं सर्वं यत्भूतं यच्च भव्यं ।

उतामृतत्वस्थेयानो यदन्नेनातिरोहति ॥

“Purusha is all this, even what was in the past and what will be in the future.—Moreover He is the Lord of the immortality from which He comes down (*i.e.*, makes Himself manifest in the form of Creation) for the fruition of the Karma of the individual Jivas.”

In this *Mantram* it has been said conventionally, that this whole universe spreading from eternity to eternity is the Supreme Soul Himself. At the same time It is the Lord of the immortality, that is, It resides in its own immortal immutable absolute nature. And this is described more fully in the next Rk—

एतावानस्य महिमा अतो ज्यायांश्च पुरुषः

पादोऽस्या विश्वामृतानि त्रिपादस्या मृतमिवि ॥

“All this is the manifestation of His great power, but the Purusha Himself is far superior to it. Because only one-fourth of

His, is this whole universe, the remaining three-fourths rest, in the immortal absolute state."

Here the *mantram* clearly states that though this whole universe has come out of Him, yet it is only a display of His power. The real nature of His is the immortal absolute state. And as absolute it can never transmute itself into anything. Then a question may arise, whence this world has been created, what is its material cause, if not He, since there is no substance existent other than Brahman ? How should then the creation of the world be accounted for ? The latter half of the Rik gives a tacit reply to such a query. It means to say that this world has not really been created, it is only a projection, a display of power, of His grandeur, while His real essence remains ever unchanged in its immutable absolute state. Since it is His power, so it forms a part of His ; and in that sense this whole world forms a part of the Purusha. But comparing with the absolute nature of the Being, this world has no real existence, since it has not the real essence of the Purusha for its material cause. Its appearance is due to the power of the Purusha, —the power which has been termed in the Upanishads as Maya and which does not form the real substance of the Being. So this world, this display of the Divine power, is neither absolutely existent, nor relatively non-existent. We meet with this very same idea in the Bhagavat Gita. Here we found one more instance where Mayavada has been hinted clearly in the Rigveda. But the climax of this Vivarta Vada or Mayavada has been reached in the famous Nasadiya Sukta, that occurs in the 10th Mandala of the Rigveda. It begins with the grandest description of the Maha Pralaya state when all relative existences dissolved into one eternal absolute existence, like so many waves into one unbroken calm of ocean.

नासदासीन्नोसदासीत्तदानीं नासीद्रजो नो व्योमा परोयत्

किमावरीवः कुहकस्य शर्मन्नग्भः किमासीद्रहनं गभीरम् ॥

"Then there was neither *Sat* nor *Asat*, nor the earthly spheres, nor this sky and what is beyond. Was there the object that veils ? Where could it be and for whose enjoyment ? Was there the deep impenetrable water ?"

The words *Sat* and *Asat* have special meaning in the text. Generally they have been translated as "there was neither aught nor naught" because the root meanings of the two words are "existent" and "non-existent." But those meanings cannot be applied here, because then the text would mean "then there was neither existence nor non-existence," which is absurd ; the absolute may be unthinkable, beyond the comprehension of the mind, but

that does not really mean that it is without existence, rather the absolute should be taken as existent, as the Kathopanishad enjoins upon us—

अस्तित्वेवोपलब्धव्यस्तत्त्वभावेन चोभयो ।

that is, the Purusha, both in Saguna and Nirguna state, should be realized as one absolute existence alone. The Taittiriya Upanishad repudiates—

असन्नेव स भवति असत् ब्रह्म इति वेद चेत् ।

“He who takes Brahman as non-existence, becomes non-existence, that is, he undergoes death,—he cannot attain immortality.” So the Absolute must not be thought of as non-existent. Moreover in the subsequent Riks the existence of the absolute is asserted. The very next Rik tells us—

आनीद्वान्तं स्वधया तदेकं तस्माद्ब्रह्मन्मम परः किंच न आस ।

that is, “There then breathed the one without breath, in His own absolute nature, besides Him there was nothing.” So this portion would be contradictory to the first. Hence *Sat* and *Asat* cannot mean here existence and non-existence, respectively. The word *sat* has been used in many places in the Upanishads in the sense of ‘the manifested world’ and *Asat* for ‘the unmanifested primal matter.’

It seems to me that here too the words are used in the same senses. Then the whole passage would only mean that, “At that time there was this world neither in the manifested state nor in the unmanifested. There existed one eternal absolute existence.” There occurs the word *आवरीत* in the text, which means literally ‘covered up.’ The commentator Sayana takes it to mean “the world, the sense-objects,” since it is this world which is made up of Nama and Rupa, that hides behind it the real nature of Brahman. Another point of the Advaitavada has been brought out here. The Advaitins hold that the Jiva is the image of Brahman, reflected in the Avidya or Maya. So long there is the Maya, there are the Jiva and the Jagat, the enjoyer and the enjoyed, the subject and the object. But the moment the Maya vanishes away in the Brahman, all the Jiva and the Jagat disappear. Because there remains nothing for the Brahman to reflect upon. The same idea has been expressed by the words *कस्य शर्मन्* in the text, which literally means, ‘for whose enjoyment’; that is, in that absolute undifferentiated state of existence, there is no Jiva to enjoy the world, there is no subject; hence the enjoyable,

the object must necessarily be nought. Their existences are interdependent, since they are relative.

The third Rik of the same Sukta tells us further—

तम असीत्तमसा गूढमग्रे प्रकेतं सत्त्विजं सर्वमा इदं
तुच्छेनाभ्वपिहितं यदासीत्तपसातन्महिनाजायतैकम् ॥

“ Before the creation there was darkness hidden in darkness. All this world was lying in one undifferentiated incomprehensible state of existence. The one that existed was covered up with the non-essential and then His glory *i.e.*, the world, became manifest through His will.”

Here the word तुच्छ clearly indicates the non-essential nature of that entity which covers up the Brahman and brings forth the creation. Like the Purusha Sukta, the word *Mahima* has again been used here for the creation. And all the three Riks just now quoted express in the clearest language that there is only one absolute entity besides which there is no other object existent. There is another entity which is not entirely separate from the absolute, nor partakes its real nature ; the absolute is essentially a being whereas the other is non-essential. And this non-essential entity covers up the absolute for the creation. Is it not then the same as Maya of the Mayavada, that has the Avarani Sakti, the power of veiling Brahman ?

There is one more place in the Rigveda, where Mayavada has been clearly indicated. It is known as the Maya Sukta, because Maya is the goddess of the Mantrams that constitute the Sukta. It occurs in the last portion of the 10th Mandala of the Rigveda and begins with—

पतङ्ग मक्तमसुरस्यमायया हृदापश्यन्ति मनसा विपश्चितः
समुद्रे अन्तः कवयो विचक्षते मरीचीनां पदमिच्छन्ति वेधसः ॥

“ The sages realise within their heart that the Atman has become so manifested through the Maya of the Almighty. The seers see that all this is within the ocean (that is, the all-pervading supreme Soul). So they want to attain to that state of divine illumination.”

The general import of this Mantram is that ordinarily our mind runs out to the sense-objects, so we cannot see the true nature of the Atman, but the sages realise with their mind drawn in from outside and concentrated on their own inner self, that the Jiva or individual soul is nothing but the manifest state of the Atman through its own manifesting power, the Maya.

So much for the Rigveda. There are many other passages occurring in it, that can easily be made to yield a meaning that would go to support the Mayavada. Rigveda is full of allegorical and poetical expressions ; in many places its verbal garb hides much of its inner meaning ; so one has to rend the thick rind of language in order to eat the inner pulp. But owing to their possible controversial nature, we have avoided them all and quoted here only those passages that import clearly as described. And we have seen that those passages go thoroughly to prove that the Mayavada conception reached its highest development even in the Rigveda.

(To be continued.)

THE UPANISHADS AND THEIR MESSAGE TO THE MODERN MAN.*

BY

Principal, P. L. Vaswani.

Religion was the main motive of life in Aryavarta ; no city was complete without a Temple, a *Sat Sang*, a centre of spiritual force ; the truth was recognised that religion was an irrepressible instinct of the soul and man, a citizen of the city Immortal Indian Nationalism shall not, I claim, be the aggressive, secular, commerce-controlled nationalism of the Western type ; Indian Nationalism shall be controlled, pervaded, invigorated, vivified by the spiritual ideal of life ; sectarianism will be the death of national life ; religion will be the saving of the movement of Modern Civilization.

I propose to regard the Upanishads from the point of view not of theology but of Literature ; and I think a careful study of these volumes will show that the Upanishads are a contribution to World Literature. There are a few collections which we may regard as the Great Literary Scriptures of the world—the world volumes which are not of local or provincial interest, but have universal value and are therefore referred over to World Literature.

One of these collections is associated with the Hellenic genius ; I refer to the ancient classics of Greek Literature ; these books articulate the ideal concerning the civic spirit sounding again and again the note that the duty of the individual is to subordinate himself to the State. This is a note which the world need. The Service of the State is man's duty and privilege.

* Notes of an address by Principal P. L. Vaswani.

Another collection is the Hebrew Bible charged with practical wisdom and the supreme idea that the universe is fundamentally righteous. Another great Literary Scripture is the Koran, a book whose literary beauty and grace made such an appeal to the people of Arabia that they accepted it as a Revelation of God ; the Sovereignty of God and the Democracy of Believers are the ideas which are beautifully set forth in the Koran ; the Prophet was an Artist and his exposition of these two ideas is well worth a study by the modern man. Another great Literary Scripture is Dante's Divine Comedy ; another still is the Collection of Dramas associated with the name of Shakespear's ; yet another great name in World Literature is Gethe. Upanishads constitute another such collection and have, I claim, an imperishable place in World Literature. Not without reason have the Upanishads fascinated men in different countries and at different times. Dara, the Moghul prince, had then translated them into Persian ; Latin and German translations followed ; Schopenhauer was fond of them ; the German philosophical world was influenced by them.

The German Idealism was influenced by a perversion of the Upanishadic doctrine of the will, for whereas the Upanishads ask us to develop our will and the power of thought only to use them in the service of the universe, the new thinkers of Germany sighed for the clamour of the will to power, the will to dominate.

What is the meaning of the word Upanishads ? The word may be interpreted in more than one way. Radically the word means sitting down near, taking us thus to the far-off times when education demanded no elaborate external machinery, no costly buildings, when the big classes of to-day were unknown and the pupils sat near the teacher, sat round him, in fellowship with the Guru, sat down on the ground, in nature's lap, receiving lectures not in closed doors but in the open air, and growing in the grace of higher life by daily communion with nature's Wonder and Beauty. The word Upanishad means also 'destroying all prejudice and ignorance' conveying thus an idea that he who seeks knowledge must rise above prejudices and secure a catholic outlook on life ; so it was that the Hindus in ancient Aryavarta sat at the feet of the Greeks to learn astronomy and moved out to different parts of the world to enrich themselves with the knowledge and experiences of the non-Aryan.

The total number of the Upanishads has been estimated to be 1180 ; of these only 108 have survived the shock of centuries and have been translated into more than one language. A common misconception has it that the Upanishads are infected with asceticism, and other-worldism, that they have only a speculative, theoretic interest. Now it is undoubtedly true that there are in the Upanishads many things of speculative interest, again there are matters bearing upon the Psychology of the sub-conscious, the books have also

passages which to me at present are unintelligible, enigmatic. But the Books interpreted as a whole are charged through and through with a message which is fundamentally practical, and which is, I believe, of vital value to the modern man. Those who talk of the other worldism and unpractical character of the Upanishads forget that the Rishis, who composed them were house-holders, men possessed of practical wisdom, practical idealists, who had entered the stream of life and who taught the pupils not as arm-chair academicians but as seers of the Secret of Life.

The teaching embodied in these books was given to students who were in due course to become house-holders themselves ; and the great ones who gave the teachings were men who were familiar with the development, conception of Society and Civilization more than once. The world is, in the Books, represented as a growing Tree ; here is an anticipation of what we call to-day the organic conception of Society. The Upanishads have Message for the Modern Mind : it is a message of obedience to the laws of life ; and according to my reading of the mind of Rishis, there are *Four Fundamental Laws of Life*.

India's children must learn to live a life of obedience to these laws, if India is to fulfil the obligation imposed on her by the God of Nation to save the movement of Modern Civilization.

One of these laws is the law of veracity. Our public life is poor, because it is a life of compromise and conformity ; our civilization is full of conventional lies. We forget we live in a glass-house and the world has a knack of finding us out in the long run. Be loyal to your impulses, conviction and aspirations ; worship the Truth, that is God, in the teeth of the farther world's opposition and though you be poor and obscure, your work will abide and your words will not pass away. Remember your deepest self is God ; why then be afraid of the World ?

Another Law is the Law of Dharma. To do one's Dharma is to be Brahman-like, God-like. What is Brahman ? The answer given over and over again in the Upanishad is : Brahman (God) is Ananda (the Spirit of Joy). God is Joy, Love Joy, and your Dharma, your duty, is to communicate Joy to those you meet within the sphere of influence. Look around you, into your houses and streets and shops, your schools and colleges and temples, your activities, organizations and associations: do you see the play of Joy? Look into the intellectual faces of the students, do they feel the Joy of knowledge? If not, give them teachers of the true old type—men of great scholarship and sympathy and idealism, teachers who will not be mere officials, but who will press their pupils to their hearts and know that in blessing their students, they themselves are blessed. Look into your offices : do you see Joy in the faces of the poor clerks? Look into your streets and see the poor labourers, houseless, comfortless, sometimes breadless;

are they happy ? Look into your homes invaded by cruel social customs ; into your temples once the centres of spiritual life ; do you see Joy dwelling therein ? Examine the condition of the peasants, the poor people, India's masses : do they appear as sons of Eternal Joy ?

The third great Law is the Law of Race Solidarity.

When the pupil in ancient India finished his course of studies he came to his Teacher, the Guru, for blessings and advice and the Guru in his parting message said to the student about to enter the World :—" See that the thread of your Race is not broken." Patriot-poets they were the singers of the Upanishads ; they had a profound perception of this Law of Race Solidarity. See that the thread of your Race is not broken, this, too, this message of the Upanishads to the children of India. Study statistics : is it true that the Hindu Race is dying ? Is it true the birth-rate is declining ? Is it true death-rate is increasing year after year ? Then pause and consider whether it is not worth while to pay heed to the Old Teaching concerning Race-Solidarity.

Emphasis is laid on Body Building in these books, it is wrong to say the Upanishads ignore or despise the material basis of life : the body, the *sthulasharira*, is in these books regarded as a mystic Temple of the Highest ; so it was that every student had to take the vow of *Brahmacharya* : Modern India witnesses the sorry spectacle of baby-fathers, and boy-widowers : early marriages sap the strength of our students and they move about with broken, tired, weak bodies. How can the thread of our Race be thus continued ? Another thing on which emphasis is laid in these books is *Nature communion*. " Harken to the Soul of Nature," said the great Zoraster : so sang also the Poet-Prophets of the Upanishads. They had Faith in Nature more than in Machinery ; they believed in the value of silence-periods. Our bodies and minds are in the midst of disturbing influences ; when shall we realise that there is strength in silence, that in the silence-periods come the voices of Nature that speak not in crowded cities and the mighty stirrings of the Spirit ? Such periods of quiet communion with the Wonder of Nature will train our will towards Life and prepare us for real service of the Nation. Great thoughts, great ideas, great resolves are born not in the stormy days of Life's fever but in period of close fellowship with the simple and profound Secret of Nature.

The fourth great Law of Life discerned by the Upanishads is the Law of Self-Renunciation. " Rejoice in the Lord through self-renunciation"—such is the declaration of the Books. The world, according to these Singers of the Upanishads, is an act of God's sacrifice, the universe is God's self-offering of Joy, and over and over again is the teaching given concerning the Joy of giving, the Joy of sacrifice.

There is the great message of the Upanishads to you, to me, to every one who means to play his part in the struggles and strivings of the modern world. India is called in old books the Bharatvarsha ; and do you know the meaning of the word Bharat ? Bharat means that which supports ; and India has supported you and the ancient race you represent, supported the Hindu and the Mussalman, the Parsi and the Christian as century has followed century : the Mother has supported the great Civilization of the World in the Past : the great human Civilization, the Egyptian, the Asian, the Greek, the ancient Italian, the Chinese, the Hindu, have been inspired by India ; and in these days of the World's clash and conflict, India will yet support Human Civilization, but on the one essential condition that you and I and all who love to call themselves the children of the ancient land, endeavour to live the life of self-renunciation. There is a touching little story of a pupil who, after a good deal of study and experience in the art of singing, comes to the music master and sings in his presence and waits for the master's verdict, " You sing well " says the master, " you sing well but you will never sing divinely until you have offered your all on the altar of Love." So spoke the Master to his pupil, so whisper I to you to-night. You come and tell me. But we have no great talents ; we have not the World's treasure with us, we are poor, unknown : what can we give ? And I appeal to you and say why call yourselves poor ? Are you not sons of the Eternal ? princes are ye all ; why then regard yourselves as weak ? The World's treasure—earth's silver and gold—possessions and titles and pomp and shows and power and dominion—not these the need of the nation, the need of the World. You have what God wants—your aspiration, your thoughts of sympathy, your love and service : offer these : offer your little, at the altar of love ; remember the spirit is in quest of Broken, suffering men. Let your hearts break for India—break in music, the speechless music of service. Reject the cunning conventions of sectarian life : and let your only Dharma, your one Religion be : the Service of India, birth after birth, the service of the Mother coeval with the Earth's civilization, the service of India without which must perish the Hope of the World, O give your little all for Love : realize your unity with the World's neglected one, lift up the divinity of the poor. Then the Eternal Beloved will come and look into your eyes with strange eyes and you will see the World changed, transformed, transmuted into something rich and fair than the Eternal Wonder Worker who longs to enter Toil and Pain if only thus to lift the world of man to the World of Shining Ones, the Eternal Wonder-Worker will come and reset the strings of your heart ; and you will see the secret whispered by leaves and flowers and stars and gazing at His Beauty within the veil you will sound new notes of a new song such as will stir the very stone of India and every river that runs will long to bless and beautify India's ancient earth. Then from northern stars and

southern stars will come the mighty gods themselves to lead India again to new conquests of culture and civilization. The World will gather again the glad harvest of the Indian mind. India's age-long passion, India's sacrifice of centuries will be accepted; this ancient land where still the patriot-seer may see something of the glory which in the ancient past did rest upon her hills and her vales and dales her mounts and mighty rivers, her sanctuaries and holy hermitages—this Ancient Land will then be builded for a Great Future, and in the service of the Nations on whom weighs most murderously a culture essentially secular, and a civilization essentially commercial in the service of the Nations of the World, India will fulfil her highest destiny and have her highest Joy.

VERNACULARS AS MEDIA OF INSTRUCTION IN INDIAN SCHOOLS AND COLLEGES.

BY

Dr. P. J. Mehta, M.D., Bar-at-Law.

(Continued from page 148).

The reason for the non-success of a large number of the examinees from year to year is invariably attributed to their want of sufficient knowledge of the English language. And as a remedy, many of the examiners suggest that special attention should be paid to the teaching of English and its early acquisition. They recommend that proper foundation of English should be laid in the secondary schools when the tongue is flexible and the mind impressionable, and for this purpose, those whose mother-tongue is English should be employed as teachers even in the lowest classes.

Others recommend an extended course of study in the secondary schools. Dr. Mackichan at the last convocation speech delivered by him as Vice-Chancellor of the Bombay University suggested that the secondary school course should be extended by one year and that during that period, particular attention should be paid to the study of English by those who wish to enter any of the Colleges for higher study. These are his words :—

“Before he enters the University the student must be familiar with English as a medium of study and expression. His last year in the course of study which I have been advocating would be an “English” year, and if he is supposed to be capable of answering questions on the English language in English, he ought to have sufficient familiarity with the language to be able to answer in it questions on other subjects also.”

And he brushed aside the view of those who are in favour of imparting instruction through the Indian vernaculars in the following terms :

"The views to which I have given expression are not intended to lend any countenance to those over-zealous vernacularists who are beginning to demand that in the University Matriculation examination, answers should be allowed to be written in the student's vernacular in all subjects except English. Those enthusiasts have scarcely realised how much confusion they are proposing to introduce into the examinations of the University, nor how seriously the carrying out of this proposal would imperil the future success of every student. In the University there is and can be only one medium, *viz*, the English language."

Let Dr. Mackichan answer how many Englishmen would be able to answer question papers in Hindustani or for the matter of that French even, at the Matriculation examination of the London University, if those languages were taught to English boys as English is taught to Indian boys in the secondary schools of this country.

The various ideas suggested in the interest of the student community would be good, if the only object of education was to acquire proficiency in English and in English alone. In any other case, the remedy is worse than the disease itself. There is only one true remedy for almost all the ills from which the student community is suffering, and that is instruction through the medium of the vernaculars. Until that is done, no amount of teaching in Indian schools and colleges will ever be efficient. An unnatural system of instruction as is prevalent in India is unheard of anywhere else. The object of education can never be the acquirement of knowledge of a foreign tongue. It should be to learn how to think, how to observe, how to use one's hands and feet and how to become a man. And as English cannot suffice for all these purposes, it should be given no more than its proper place in the curriculum of studies fixed for Indian youths. Change the system and the whole thing will change for the better automatically. It is not possible for a boy who speaks and hears a different language at home, to be able to get a proper grasp of his subjects through a language which is not his own, and what English he hears in his class from his teachers and class-mates is far from correct or idiomatic.

The stigma that Macaulay put on Sanskrit and her daughter-languages still continues in official circles. The Indian vernaculars were tabooed from higher studies in those days because books on scientific and other subjects were not then available therein. Since then many a treatise in Sanskrit on Physics, Chemistry, Botany, Zoology, Mathematics, Astronomy, Medicine, &c., have been unearthed from public Bhandars and private libraries. All these could have been translated into the different vernaculars of India, and these with

translations from European authors would have done for the various courses of study now taught in English. It would have been better for the Indians to have followed the Indian nomenclature and Indian classification in many of the subjects taught in the Indian schools and colleges. For instance in Botany the classification of plants by ancient Indians has been based mostly on their properties instead of natural orders according to Linnaeus, the great English Botanist. The Indian system has perhaps as many advantages as the English system. The same is the case with other sciences. The various Indian specialists ought to carry on researches in their respective subjects, and bring out the best points of the Indian system. Although since Macaulay's time, many Indians have acquired proficiency in almost all modern sciences and although there is a fair amount of literature on many of them in the vernaculars, its proscription from schools and colleges continues as ever. No language—much less the cultured languages of India is incapable of being used for higher studies. And yet there is a very large number of English-educated Indians who hold that University studies cannot be carried on in Indian Universities through the Indian vernaculars. Even the Hindu University organisers have not been able to cast away the shibboleth. They too have adopted English as medium of instruction as the Western Universities of India have done. Why could not the Hindu University have adopted the same system as prevails everywhere in the world, even in such backward countries like Spain, Portugal, Russia, Turkey, &c. ? In Russia at one time the language of higher scientific studies was German and the language of diplomatic and aristocratic circles was French. All that has now been done away with. It was in 1880 that the first start towards imparting higher scientific education in Russian was made by one Russian professor. His example was immediately taken up by the other professors and now the medium of instruction in Russian schools and colleges where Russian is spoken is Russian. The ground had already been prepared by one of her great chemists—Professor Mendeleef. His services to his mother-tongue are thus described by Professor P. C. Ray :—

" Another great service which Prof. Mendeleef rendered to his country and for which he may justly claim a place in the grateful memory of his countrymen, is his patriotic attempt to enrich his mother-tongue with scientific literature. Before the sixties of the last century, German was the scientific language of Russia, while French was the diplomatic medium. Mendeleef discontinued the use of the former language and began to the dismay and despair of his brother chemists in the more Western part of Europe, to contribute his original articles in Russian to the then newly founded chemical society. I well remember how one of my class friends at Edinburgh, now occupying a distinguished position in the chemical world was compelled to learn Russian with enormous labour, so that he might not be deprived of the treasures locked up in the irregular orthography and still more irregular syntax of that Slav language. .

When shall we have a Mendeleef ? If a scientist like Professor Bose were to make up his mind to communicate his thoughts and

researches in Bengalee instead of in English, we would not have to wait long before we had suitable text-books on science in the Indian vernaculars.

The same is the case with the Universities of Tokio, Osaka, &c., of Japan. There too the lectures even on the most abstruse scientific subjects are delivered in Japanese. Then why could not the Indians be taught higher subjects through their own vernaculars which were far more developed than Japanese before the Meiji era? No substantial reason has been yet placed before the public for the present course. And yet the pity of it is that almost every Indian including the organisers of the Hindu University seems to assume that it cannot be otherwise.

If any subject is to be taught properly to the people of this country, if useful knowledge is to be the goal, the vehicle of teaching must be the vernacular and not any foreign language, however rich that may be in vocabulary. The too much use of a foreign language as is the case at present, cuts off the English-knowing men from their ancient traditions and makes aliens of them in their own country and amongst their own people. Through a foreign language, a new world of ideas is presented to them without any reference whatever to the ancient ideas of their own land. The modern educational institutions aim at making them Europeans but they cannot be said to have succeeded in doing so. On the contrary they produce a class of hybrids who have the virtues of neither but the vices of both. The result is that many of the latter are not welcomed by either Indian or European society. It must be said to the credit of the Indians, however, that no other people on the face of the earth could stand such a trial as they and come so successful out of it. If Indians were not specially gifted with the faculty of learning languages, it would have been utterly impossible for them to have produced men who could fight the English on their own ground. The various successes in the Indian civil, medical, engineering and other Government services, at the Universities, the Bar and the other professions, mean that they are inferior to none in brain power and given equal opportunities they would hold their own in every field of activity against their competitors. Many a time Indian youths have stood first in the competitive civil service examinations, leaving their English compeers far behind them, in spite of a number of drawbacks. In other examinations, it is the same, though always working at a disadvantage. Even in the matter of acquiring proficiency in the English language, a number of Indians are not far behind these whose mother-tongue that language is. Complimenting the Indian National Congress Delegates that were introduced to him in London, on the way they had put forward before him the case of India and on the command that they had over the English language, the late Mr. W. E. Gladstone then Prime Minister

of England and one of the greatest masters of the English language said to them as follows :—

"I have often said no body speaks such good English and with such admirable intonation as the people from the East Indies. It is singular, how, the farther you go from England, the better the English language is spoken. In France by the French people it is spoken worst of all. In Germany things are a little better. In Poland there is great improvement and so also in Russia. But it is only in India and by Indians that it is really well spoken by those who are not English, with intonation and clearness."

Undesirable as English is as medium of instruction in the Indian Colleges and Universities, looking at the question from the point of view of Indians, it is even ruinous in the secondary schools. As soon as a boy enters the fourth standard, he has to learn almost all his subjects through English. Many of them find themselves at sea in getting through them and give up their study in disgust. Only intelligent and painstaking boys stick to it. But they too find that they would not be able to get along if they did not devote most of their time to the study of English, and particularly to the cramming of arbitrary spelling, and pronunciation, the meaning of words and even phrases, the intricate idioms, and grammar, &c. &c. What an undue importance is attached to grammar by teachers and examiners!. Every examination paper in English is full of grammar. In English, there is hardly a rule of grammar that has no exceptions. Really speaking, exceptions are more numerous than the rules and all these have to be crammed up. Too little attention is paid to teaching that part of the language which may be really useful and too much to making plurals of singulars that are formed otherwise than by adding the usual suffix 'S', to parsing, to analysis, to forming indirect from direct sentences and *vice versa*, to applying prepositions after verbs, correcting incorrect sentences, learning idioms, &c.,—things which English boys know by intuition as it were. Every examination paper is full of questions of the above kind and therefore the boys are obliged to waste a lot of time after learning those things. However deficient one may be in the general knowledge of the language, he may get through his examination, if he has sufficiently crammed up the grammar. But it is not in English paper alone that he has to write out his answers in that language, From the time that he enters the fourth standard (Bombay side) he has to answer all question papers such as history, geography, mathematics, science, way to health, second language (curiously the examinee's own mother-tongue is according to the education code his second language) in English. No people have ever been called upon to perform such a difficult feat and yet no people have stood the test so well as the Indians have during the last fifty years. They are the only people who do all their thinking in one language—their vernacular, and express themselves in another language, *viz.*, English Even a genius like Sir Rabindra Nath Tagore, when questioned whether he can compose an original poem

in English, said that he could not. He said that he had to think out his poetry in Bengalee and then proceed to translate it in the English language. While complimenting, though somewhat nervously, the Indian examinees on their splendid performance in expressing themselves so well in English at their respective examinations, the *Bombay Gazette* wrote in 1880 as follows :—

"The fact that the examinee has to write out all his answers to history, logic, political economy, mathematics in a foreign tongue, shows that the task imposed upon him can be no light one. Nowadaya, it requires some courage to pay a compliment, however moderate, to the acquirements of college taught natives, but taking into account the disadvantages under which he labours, it is rather a matter of surprise than otherwise that the native has made the progress he has done during the past twenty years. How many educated Englishmen are there who could answer a political economy paper in French ?"

The small number of boys that continue their higher education, have to devote almost all their time and attention to English as if their very life depended upon it. Some of them, when they grow up and settle down in life, persevere in acquiring a sound knowledge of it, as if their own salvation and that of their nation depended upon that one acquirement. Many of them absolutely boycott their vernacular literature. When they do any extra reading, they read only English books and English papers. There being a pretty fair demand for English papers and Magazines, many talented Indian journalists took to publishing papers and Magazines in English. At the present time, there is not an important place in India where you cannot get decent English papers and Magazines published by our own fellow-countrymen. Let us once for all understand that to the extent that we patronise these, we impoverish our own language and literature, without in the least enriching the English language by our pains and exertions in that line.

While urging a deep study of the vernaculars, I may say that, situated as we are, we cannot ignore the English language altogether. We have to learn that too. But it would be quite enough for all our practical purposes if we know just as much English as some of the French, the Italians, or the Japanese who go in for it, care to know it. We may try to know it even better than they. Once we give up the idea that our lives are not to be wasted in acquiring mastery of English, we shall have achieved a great point.

In conclusion, I cannot do better than quote the language of Mr. Hamerton at the close of letter VIII, part III, which is equally applicable to us as to those Europeans to whom it is addressed. He says :—

"It may be of use to us to know several languages imperfectly, if only we confess the hopelessness of absolute attainment. That which is truly, and deeply, and seriously an injury to our intellectual life, is the foolishness of the too common vanity which first deludes itself with childish expectations and then tortures itself with late regret for failure which might have been easily foreseen."

We are exactly in that childish condition, and we are torturing ourselves exactly in the manner mentioned above. We who tried hard in our day to acquire mastery of the English language, by persistent and earnest study of it. We who burnt midnight oil, night after night for years together in that pursuit, have got very little of it in return for spoiling our eyes and ruining our physique. The majority of English-knowing Indians have to 'wear spectacles and are aged at forty, if they are lucky enough to outlive that period. In order to learn that language well, we suffered physically, we suffered mentally and we suffered spiritually. We liked to attain the millennium by sacrificing, at the altar of English education, our health, our intellect, our culture, our religion and our morals, and yet after about half a century of hard and persistent trial, we are as far away from it as ever. By diving deep in a foreign culture, we are losing our own and are becoming more or less like foreigners in our own country. We generally live in an isolated colony of our own. By our neglect of the national culture individually, we have been dwarfed in physique, in intellect and in morals, and our nation has fallen from the proud position that she occupied as the world's teacher not long ago. We could have foreseen the result if we had been wise in our day. We failed in the attempt to raise ourselves and our country by the aid of the English language and are now disappointed. Let us make up our mind to turn a new leaf and be wiser after the event. There is still a great future before India, if only her sons will cling to what is best in her own culture, and be not led away by the false glamour of that of the West.

NOTES AND COMMENTS.

In our last issue we reproduced the beautiful article of Mr. Bipin Chandra Pal on the Swami Vivekananda and commented thereon that we differ from Mr. Pal on some points. In determining the exact position that the Swamiji held in relation to the past and the future of India, Mr. Pal remarked: "But in his own way he was in fact as great an iconoclast as any Brahmo." We are afraid such a remark might produce a wrong apprehension in the minds of our readers, so it requires a bit more illucidation. It is true that the Swamiji never cared much to conform to some of the so-called *acharams* of orthodoxy, nor did he maintain that the modern hide-bound caste forms the main stay of our Sanatana Dharma. And how could he? Any one who has travelled through the length and breadth of Hindu India cannot but come to the conclusion that the truths of Hinduism do not lie in the petty *acharams* which are but accretions developed differently in different parts of the land according to the local needs and circumstances and added unto the main scheme of our social life.

Acharams about food and dress are observed differently in different parts of India. A Brahmana of the South would feel shocked at the meat-diet while it is quite common with a Brahmana of the Pancha Goura class of Northern India. Even pork finds sometimes a place in the menu of a Kashmeri Brahmana.

Again, we find a wide gulf existing between Brahmanas and non-Brahmanas of Southern India, so much so, that a Brahmana would not take even water touched by a Sudra (although aerated waters prepared by Mahomedans, Christians and low-class Sudras, as well as pipe-waters drawn by hydrants are freely gulped in without any scruple); but that is not so in Northern India. Brahmanas freely take certain articles of food from the Sudras. In the Punjab they are most liberal of all in this matter. In the United Provinces a Brahmana would not take meals cooked even by another Brahmana if he is not of the same Gotra or has no blood relation! The ludicrousness of the custom reaches its climax in certain Kshatriya sects of the Himalayas. Among them, a husband cannot take food from the wife, nor a son from the mother! Then there are the *Chouka* of the United Provinces and Punjab, and the kitchen observances of Bengal and Madras, and a bit too much liberalism of Bombay! Are these all essentials of Hinduism that a sage should conform to?

These *acharams* are as much diverse as they could be, yet a Kashmeri or a Punjabi claims to be as much a good Hindu as any of the best Brahmanas of Southern India. Kashmere has produced some of the most eminent Pandits and religionists of the North, nay, in spite of these differences of the external life, every part of India is equally productive of saints and sages. And that shows that the main-spring of Hindu life lies deeper.

Then the 'don't-touchable' aspect of the caste system. In Malabar a *Tia* or a *Pariah*, however clean or good he might be, cannot enter an *agraharam* (Brahmana quarter), nor can he approach a Brahmana within 50 yards. The case of the *Nayadis* is still worse, even the Pariahs would not go near them! They can touch dogs and cats,—that would not defile their purity, but they cannot touch a *man*!! Can lunacy go further in a social custom? And in the same Malabar the society openly countenances the foul practice of a Brahmana consorting with Sudra women. We have seen many a time that a veritable moral leper, rotten to the very core of his soul, is treated in a society with a greater deference than a good moral Sudra, simply for the sake of his Brahmana skin! The system that makes such a thing possible must be knocked on the head. These are but the abuses of the caste system and it was against such abuses that the spirit of Swamiji revolted. And what again is the modern caste system but a bundle of such lunacies and idiocies, or at best an effete lifeless institution serving more as a mill-stone on the neck of the society than a fillip for progress. It is this carcass of that splendid institution, the *Varnashrama Dharma* of old, that he repudiated. Time without number did Swamiji extol that wonderful social institution formulated by our ancient sages for the perpetuity of the spiritual culture of the race. It is this institution that has protected India's individuality from thousand alien onslaughts, and is still enabling her to hold aloft her glorious spiritual ideal before other nations of the world. But he wanted to resuscitate the *real* Varna and *real ashrama* Dharma in the land—not the modern hide-bound caste that clamours for privilege only, forgetting the true Dharma, but the *real* Brahmana who would be a blazing torch of spirituality and renunciation and in whom would be realised the ideal of the race—the truly Sattwic man. He wanted to revive the Kshatriya—the Rajasic man under the control of Sattwa—who would be ready to sacrifice the last drop of his blood for the maintenance of the integrity, the Dharma, the ideal of the Hindu race. It is not true that he repudiated the political life. No nation can live without politics. Even clash of steel and shedding of blood—however gruesome they may appear to the gentle mind—become

at times stern necessities for the preservation of a national life from alien attacks and internal disturbances. The Kshatriya's sword is absolutely needed for the safety of the *Brahmana* 'गोब्राह्मणहिताय' One of the wise sayings of Chanakya is—*शास्त्रेण रक्षिते देशे शास्त्रविज्ञा प्रवर्धते*, "Study of Sastra becomes possible only in a country well protected by arms."

One of the causes of the present degradation and poverty of our country is the extinction of the true Kshatriya spirit in the race. And Swamiji's ardent desire was to revive this *Kshâtra Virya* (the prowess of the Kshatriyas) in us. He often said to the younger generation: "You will understand Gita better by playing football." "You will be nearer Heaven with your biceps muscles a little stronger." "We want muscles of iron and nerves of steel."

Further, nothing was nearer to his heart than the enriching of the country by developing industries and opening up new resources by education. He said: "Hungry people cannot have religion." Most of our national ills can directly and indirectly be traced to-day to this widespread poverty of the people. He felt it very keenly and used to evince often a strong sentiment against it in private talks as well as in public speeches.

So he strove to revive the true spirit of the Vama and Ashrama Dharma, and not to decorate with a mass of flowers its rotten corpse. When we look at the modern Hindu Society from the standpoint of Dharma, we find there only two Varnas—Vaisyas and Sudras—and only one Ashrama—the *Grihastha Ashrama*, and that too only an apology for the ancient *Grihastha Ashrama*. If we meet here and there with a Brahmana or a Sannyasin, though few and far between, he should be considered rather a fluke than a sequel to the social life. The modern caste consists solely of distinctions in interdining and intermarriage, and not of Dharma as it ought to be. Hence this order of things must be changed, not by holding conferences and *sabhas*, but by starting such institutions and Ashramas where the ideals will be lived and taught, and the real *man* will be made.

Yet, he was not an iconoclast. He never tried to change or reset one single stone of the base on which rests our national edifice. His attitude towards the problem is succinctly put forth in his interview with a representative of the *Hindu* of Madras. He says there, "I do not propose any levelling up of castes. Caste is a very good thing. Caste is the plan we want to follow. What caste really is, not one in a million understands. There is no

country in the world without caste. In India, from caste we reach to the point where there is no caste. Caste is based throughout on that principle. The plan in India is to make everybody Brahmana, the Brahmana being the ideal of humanity. If you read the history of India, you will find that attempts have always been made to raise the lower classes. Many are the classes that have been raised. Many more will follow, till the whole will become Brahmana. That is the plan. We have only to raise them without bringing down any body... Indian caste is better than the caste which prevails in Europe or America. I do not say it is absolutely good. Where will you be if there were no caste? Where would be your learning, and other things, if there were no caste? There would be nothing left for the Europeans to study if caste had never existed! The Mahomedans would have smashed everything to pieces. Where do you find the Indian society standing still? It is always on the move. Sometimes, as in the times of foreign invasions, the movement has been slow, at other times quicker. This is what I say to my countrymen. I do not condemn them. I look into their past. I find that under the circumstances no nation could do more glorious work. I tell them that they have done well. I only ask them to do better. . . . Caste is continually changing Caste should not go; but should only be readjusted occasionally. Within the old structure is to be found life enough for the building of two hundred thousand new ones. It is sheer nonsense to desire the abolition of caste. The new method is the evolution of the old." And this evolution of the old will be possible only by imparting true education to the people which would awaken the national ideal in their heart. So we see, like all great prophets of India, he 'came to fulfil and not to destroy'.

The next point in Mr. Pal's article that requires thorough sifting is his blurred conception of individual salvation. He says: "As there is One Soul, or Brahman, in the universe, and as this universe is the Body of Brahman, so there is only One Humanity, which is the mind and spirit of Brahman; and the salvation of the individual can come only through the salvation of all There can, therefore be no real salvation to the individual unless every other individual also attains perfect illumination." Although there is a school of Vedantins, called *Ekajivavadins*, who hold a similar view, but this was not, nor can be, the view of the Swamiji, when his whole life was a contradiction to the theory. Any one who has read his Jnana Yoga lectures cannot misunderstand his views on the point. Moreover, the theory put forth by Mr. Pal is full of logical fallacies.

No doubt there is a Universal Mind which is known as *Apara Brahman* or *Hiranyagarbha* whose parts are the individual minds

like so many waves of a broad ocean, yet it is wrong to say that "there is only one humanity which is the Mind and Spirit of Brahman, and the salvation of the individual can come only through the salvation of all." If by Humanity he means a special type of life-expression known as mankind, then certainly Humanity alone does not constitute the *whole* of Brahman's Body and Mind, since His *being* and life extends up to the smallest insects and plants, and, as such, if his theory of salvation were right, no man—no god—no being, could attain salvation so long as the last *Jiva* which is at present in the form of plant or insect, does not get the final illumination. And such an assertion would be tantamount to saying that hitherto none has attained salvation, nor can any one attain it in future, as infinite is the creation and infinite is the number of souls which would take infinite time to get illumined. Moreover, according to Vedanta, the Universe is eternally continuous,—there is no cessation of its existence, although it has changes of expression, hence salvation becomes impossible for any one in any time ! The theory whose logical conclusion is so absurd and disastrous requires no serious attempt of refutation from any one. It is self-condemned.

As in a physical body each cell has a life-history and destiny of its own apart from those of the corporal aggregate, although it comes to fill a certain part in the life-economy of the latter,—as in a society the destiny of an individual member is not absolutely the same as that of the society itself, though both are interdependent to a great extent,—as in the ocean the rise and fall of a wave is never deterred by the cumulative activities of the ocean although it is influenced by them, even so a *Vyashti*, Jiva can have salvation through the life of the *Samashti*, *Htranyagarbha*, and need not wait till the end of creation for the same. So it is false philosophy to say that "there can be no real salvation to the individual unless every other individual also attains perfect illumination."

Lastly, we want to say a few words about Swamiji's Nationalism. There is no denying that the Swami Vivekananda is "the prophet of our modern Nationalism," inasmuch as it was he who first struck the note of the nation's true life-principle in the heart of the people with an unflinching voice and awakened our national self-consciousness by revivifying the particular individuality of the race. It was he who for the first time said that India should remain ever India and can never be metamorphosed into the type of the Western nations, even as the Ganges cannot be rolled back to her icy source and made to begin a career anew. But his Nation-

alism was not idolatry,—a worship of the clod of earth or a selfish political sentiment that leads to the self-aggrandisement of a people ; it was the holy passion for the spiritual genius and ideal of the race. On his vision loomed large that spiritual India which gave religion and culture to the world, which is the symbol of all that is gentle, good and benevolent, and which still survives all the ravages of time and onslaughts of alien hands, in her spiritual vigour unimpaired, to carry on her benign mission of humanizing the brute and spiritualising the man, of raising man the brute into man the Divine. He hugged that India to his soul and declared with a melting heart that every grain of dust of India was holy to him, and his life-dream was to rejuvenate that spiritual India which will give the lost ideal of life to man.

VEDANTA IN LOS ANGELES.

In response to repeated requests from the students of Vedanta in Los Angeles, the Swami Paramananda began a six weeks' course of lectures and classes there on June 18th. His visit a year ago had already awakened great interest and the announcement that he had returned called out at once large and appreciative audiences. Besides these meetings in the regular series he was invited to conduct a special course of Class Talks at the Metaphysical Library, besides delivering other special lectures elsewhere. At the close of his season, prolonged beyond the original schedule, he was so strongly urged to remain and establish a permanent Centre, that although he twice set a day for leaving, he was unable to resist the persistent pressure brought upon him. A house remarkably well-adapted for the work was secured at 1071, South Hoover St., in one of the best sections of the City, and the first Service was held there on Sunday morning, August 20th. Since that time regular Sunday Services and bi-weekly classes have continued without interruption and great enthusiasm has been manifested in the new Centre. The Swami will remain in Los Angeles until the end of October. He will then resume his work at the Boston Vedanta Centre, leaving some one in charge of the Los Angeles centre during his absence.—*A Correspondent.*

The Ramakrishna Mission Bankura Famine Relief Fund.

I beg to acknowledge with thanks the receipt of the following further donations up to 25th October, 1916, towards the Bankura Famine Relief Fund.

The relief-work has been closed.

SWAMI SHARVANANDA.

Name.	Rs. As. P.	Name.	Rs. As. P.
Mr. N. Ammiraju, Bhimavaram	1 0 0	Mr. K. Nates Sastriar	... 1 0 0
" C. Suryanarayan, Ganapuran	1 8 0	" T. S. Nataraja Iyer	... 1 0 0
" P. S. Sivarama Iyer, Mylapore	3 0 0	A friend	... 1 0 0
" K. S. Krishnaswamy, Kurnool	1 0 0	Through Mr. T. P. Velukuti Menon, Walavanad...	7 0 0
A friend, Karachi	5 0 0	Mr. S. Seshadri Iyer, Parlakimedi	...
Mr. T. P. Velukuti Menon, Walavanad	3 0 0	Mr. K. V. Swami	... 2 0 0
A friend	1 0 0	" S Seshadri Iyer	... 2 0 0
Through Mr. V. R. Ramanujachari, Tirupattur	...	" Jagannatha Swami	... 1 0 0
		Collections from—Netram-palli	... 40 10 0
		Small collections :—Srivilliputtur	... 1 0 0
		" Sipri	... 2 0 0

• Corrections.

- (i) Mr. A. Gopal Rao, Madhavapuram, contributed Re. 1 only and not Rs 2 in two instalments as were acknowledged in May and June issues.
- (ii) April issue, Small collections—Line 4 For Re. 1-5-10 read As. 13-10.
- (iii) May issue, Small collections, Mylapore. For Rs. 20-4-9 read Rs-20-5-3.

We sincerely regret for the unusual delay in bringing out our present issue owing to some unavoidable circumstances in connection with the management of the paper. We hope to bring out the November number by the end of the month and the next issue in its usual time.

EDITOR.

Ishtapoorta (sacrifices and charitable works) (thinking them) as works of supreme value, attain the world of the Moon and afterwards return (here) again. Therefore those Rishis who desire offspring go by the Southern (Path). Matter verily is this path of the manes.

[*The year is verily Prajapati*—Here ‘year’ means Time. Time indeed is Prajapati, the Lord of creation, as everything is within the control of time. Moreover, psychologically, the conception of time forms the basis of that of creation, inasmuch as creation is the phenomenon of causation (*i. e.*, of cause and effect). We cannot conceive of a cause changing into an effect without the necessary conception of moments which alone give us the idea of antecedence and sequence. Sri Krishna also says in the Gita—“Of measurers I am Time”.

Two are his paths, etc—As the year has two parts according to the two solstices, so two paths are laid out by the Prajapati (Time) for the departed souls in accordance with the Law of Causation—Karma and its due effect. *Vide* our note on Ishavasya-Upanishad 17, and Cf. Gita VIII. 24, 25.

Ishtapoorta—

अग्निहोत्रं तपः सत्यं भूतानां चानुपालनम् ।

आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते ॥

“The daily sacrifice of *Agnihotra*, penance, truthfulness, maintenance of animals, feeding of the guests and feeding the birds and beasts—all these are called *Ishta*.”

वापीकूपतडागादिदेवतायत्नानि च ।

अन्नप्रदानमारामः पूतमित्यभिधीयते ॥

“Sinking wells or excavation of tanks for the public, building temples, giving food to the hungry, laying out public gardens—all these are called *Poorta*.”

Matter verily is this path of the manes—Since those who are attached to the material life alone go to the *chandra loka* by this ‘path of manes’ and return again and again into this world, it is called matter in contradistinction to the other path spoken of in

the next *Brahmana*, which lead to the spiritual illumination and non-birth. Moreover this *Pitri-yana* is of the material conception of Life—a gross dream of the soul, as it were, hence it is matter.]

अथोत्तरेण तपसा ब्रह्मचर्येण शूद्रया विद्ययात्मनमन्विष्यादित्यमभिजयन्ते । एतद्वै प्राणानामायतनमेतद्मृतमभयमेतत् परायणमेतस्मान्न पुनरावर्तन्ते इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

अथ again तपसा by austerity ब्रह्मचर्येण by abstinence, शूद्रया by faith, विद्यया by knowledge, आत्मानं The Atman (Self) अन्विष्य having sought उत्तरेण by the North (Path) आदित्यं the Sun अभिजयन्ते attain, एतत् this (Sun) वै verily प्राणानाम् of all the Pranas (forces) आयतनम् abode (source) एतत् this अमृतम् immortal (imperishable), अभयं free from danger ; एतत् this परायणं supreme resort ; एतस्मात् from this पुनः again न आवर्तन्ते do not return. इति thus एषः this (the Northern Path) निरोधः the end (*lit.* restriction). तत् on the same एषः this श्लोकः verse.

But those who have sought the Atman by austerity, abstinence, faith and knowledge, attain the Aditya by the Northern Path. This is the source of all the forces, this is the immortal and free from danger,—this is the supreme resort. From there they do not return, (for) it is the end. There is the following sloka on it :

[*Attain the Aditya*—According to other Upanishads and the Brahma Sutras, such a soul goes by the *Deva-yana* (Path of gods) to the world of the Aditya and from there goes to the *Brahma loka*, the world of Brahma, and at the end of the cycle merges into Brahman with Brahma. This is known as the path of *krama mukti* (gradual liberation).

This is the immortal etc.—As the attainer of this path has no more to undergo births and deaths of the human life in this world.

It is the end—Sankaracharya explains निरोधः of the text as 'blocked' i. e. this Northern Path is blocked for the ignorant and persons devoid of the necessary qualities.]

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरपितमिति ॥ ११ ॥

पञ्चपादं with five feet द्वादशाकृतिं with twelve forms पितरं father दिवः of the sky परे above अर्धे half पुरीषिणम् excreting (giving rains) आहुः (the sages) say अथ again परे अन्ये others इमे these (the sages) विचक्षणं the seer (the sun) सप्तचक्रे of seven wheels षडरे on six-spoked (chariot) अपितं placed (इति thus) आहुः say.

(The sages) say that he is the father with five feet and twelve forms, giving rains from the upper half of heaven ; others of these again say that the seer is placed on (a chariot) of seven wheels and six spokes.

[He is the father—The sun is called the father of all, since all life proceeds and is sustained by him. The sun is identified with the year or Time as he is the maker or measurer of Time.

With five feet—i.e., with the five seasons, including the *Hemanta* with the Winter.

Twelve forms—i.e., the twelve months.

The seer—i.e., the sun who sees and knows all, since he is immanent in all in the form of energy.

Seven wheels—i.e., the seven rays or colours known as the seven horses of the sun.

Six spokes—the six seasons.

Note.—The drift of the text is that it is the Sun, the Prana, who makes the time and marks it out into the year which again has several sub-divisions and phases, and thus he is the controller and father of all. This sloka occurs in the Rig Veda—I, 164, 12.]

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्त-
स्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

मासः the month वै verily प्रजापतिः Prajapati (lord of creatures) तस्य its कृष्णपक्षः the dark fortnight एव only रयिः matter शुक्लः the bright

(fortnight) प्राणः Prana. तस्मात् therefore एते these ऋषयः the Rishis युजे in the bright (fortnight) इष्टं sacrifices कुर्वन्ति perform ; इतरे other इतरस्मिन् in the other (i.e., in the dark fortnight).

The month is verily Prajapati. Its dark fortnight is Matter, and the bright one the Prana. Therefore some Rishis perform their sacrifices in the bright fortnight ; others in the other half.

[Note.—The same play of light and darkness—of Matter and energy—of activity and inactivity—which is manifest in infinite Time in the form of creation and dissolution (*Srishti* and *Pralaya*), is noticeable also in the period of the year in two solstices and also in the month in the form of two fortnights, and in the day in the form of Day and Night.]

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दति । ये दिवा रत्यां संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

अहोरात्रः Day and Night वै surely प्रजापतिः Prajapati तस्य its अहः day एव indeed प्राणः Prana (Energy) रात्रिः night एव verily रयिः matter. ये who दिवा by day रत्या in sex-intercourse संयुज्यन्ते combine प्राणं Prana वा assuredly एते they प्रस्कन्दन्ति dissipate. रात्रौ in night यत् when रत्या in sex-intercourse संयुज्यन्ते are united तत् that ब्रह्मचर्यं control एव indeed.

Day and Night are Prajapati ; its day is Prana (Energy) and night is matter. (So) those who unite in love by day dissipate their Prana, but control indeed is that when they unite in love by night.

[But control indeed, etc.—We have translated the word *Brahmacharyam* of the text by 'control'—as it apparently means here 'discipline' and self-control in matter of sex, and not 'continence' which the word usually means.]

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

VOL. III.]

there also we meet
ties to Mayavadi

1916.

[No. 7

GOSPEL OF SRI RAMAKRISHNA.*

Sri Ramakrishna (to M.) :—"He has become all these. I see it. But the other also is true. In one state the mind loses itself in the indivisible Absolute. At the sight of Narendra, my mind merges into that indivisible. What explanation would you give for that ?

Moreover I cannot speak unless I come down one or two steps lower.

Shankara's exposition of Vedanta is true, and true also is the Visishtadwaita theory of Ramanuja."

Narendra :—"What is the Visishtadwaita theory"?

Sri Ramakrishna :—"The Visishtadwaita theory,—the philosophy of Ramanuja—holds that Brahman consists of Jiva and Jagat. The all combined in One.

Take, for instance a *bel* fruit. One person separated the pulp, shell and the seeds from each other. Next when the necessity arose to know the exact weight of the fruit, it could not be got by weighing the three separately. All had to be weighed together. First we have to take the pulp alone as of essential value, and not the shell, or the seeds. But next when you analyse you find that after all, the shell and the seeds are made of the same substance as

*Translated from the original *Sri Sri Ramakrishna Kathamrita*, Part I, by M.

the pulp. First you have to proceed by discarding all—'not the Jiva, not the Jagat'—this is the process of *Vichara* (self-analysis). Brahman alone is the substance, and all else are non-substance (unreal). Next comes the realisation that 'the shell' and 'the seed' are of the same substance as 'the pulp.' Whom you call Brahman, of Him only are these Jiva and Jagat. Whose is the Absolute (state), His is the Relative (state). So Ramanuja declared that Brahman consists of Jiva and Jagat (as His parts). This is called *Visishtadwaita-Vada*."

Sri Ramakrishna (to M.) :—I also see the same actually—why any *Vichara* then. I see He has become all this,—He has become the Jiva and Jagat (the spirit and matter). But unless your mind is awakened, you cannot realise the *Chaitanya*.*

So long as one does not realise Him, one indulges in *Vichara*. It won't do if you simply say in so many words of the mouth that you see Him. You will have to get the awakening (*Chaitanya*) through His grace. When the awakening comes, one falls into Samadhi (super-consciousness). Now and then even this body is forgotten,—no longer one feels any attachment for wealth and woman; no word other than that relating to God becomes palatable, and one feels pain even to hear the worldly talk.

So I say the *Chaitanya* can be known only when one is awakened to the *Chaitanya* (i.e., when the mind is illumined with the spiritual consciousness).

Now I see, that He is known through *Vichara* in one way, and quite different is the knowledge one gets of Him through meditation. And quite another again is that when He Himself reveals. When He reveals himself to us—and that is called the Divine Incarnation—i.e., when He shows us his *Nara-leela* (the divine play in human form), then one feels no more any need of *Vichara*, nor a necessity of others' explaining it to us. Do you know what it is like? When a match is rubbed in a dark room it strikes up a sudden flash of light, just so when He illumines us with similar sudden flashes, then all doubts are removed. How can He be known by such ratiocination?"

Narendra (to *Sri Ramakrishna*) :—"But how is it that for three or four days I meditated upon Kali, yet nothing has happened?"

*There is no English word that can convey the full significance of the Sanskrit word *chit*. It is the pure principle of consciousness or intelligence which is not mental or relative, but absolute, and which forms the basis of all life and spirit.

Sri Ramakrishna :—" Yes, everything will come slowly. Kali is no other than what you call Brahman. Kali is the Primal Energy (*Sakti*), when inactive we call It Brahman, but when It functions in creation, preservation and destruction (of the universe), then we call It Sakti or Kali. Whom you call Brahman, the same I designate as Kali. Brahman and Kali are not different even as fire and its burning quality are not different. To think of fire necessarily means also to think of burning. To accept Kali means to accept Brahman and to accept Brahman means to accept Kali. Brahman and his Power are not different. That I call Sakti or Kali."

MAYAVADA.

(Continued from page 170.)

When we pass on from the Rigveda Samhita to the Samhitas of the other Vedas, there also we meet with passages and ideas with decided proclivities to Mayavada. Some of the *mantrams* of the Rigveda quoted above occur verbatim in *Yajurveda* and *Alharvana*. But like the Rigveda, the general trend is towards *Upasana* and prayer. In the *Karmakanda* portion of the Brahmanas, as a rule we cannot expect to find much of philosophy of the Mayavada type, since it is incompatible to the kind of Karma the Brahmanas propound. Hence for the further development of the philosophy we have to take recourse to those portions of the Brahmanas which are called Aranyakas and Upanishads and are generally known by the common appellation Jnanakanda.

There also we find the transcendental philosophy has not been christened yet as Mayavada. In fact, the word Maya occurs nowhere in all the twelve principal Upanishads,* except in Svetaswata, and only once in the Brihadaranyaka. Still nobody can deny without being biassed by prejudices, that the entire literature of the Upanishadic age is teeming with the ideas on which Sankara can well formulate the Mayavada.

As, in a drama, there is the hero to represent the central purpose of the plot, and the other characters are only auxiliaries to help for the full expression of the theme ; as, in the pictures too we find a central figure which stands for the main object of the picture, whereas the foreground and the back ground are meant only to lend a handsome setting to that figure of interest, so the one idea

* Isha, Kena, Katha, Prasna, Mundaka, Mandukya, Taaittiriya, Aitareya, Chchandogya, Brihadaranyaka, Svetaswata and Kousitaki.

that rings supreme throughout the Upanishads is what has been expressed in one of the *mantrams* of the Brihadaranyaka Upanishad—

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृतं गमय ।

“From the unreal take me to the real, from the darkness take me to the light, from the mortal take me to the immortal.” This thirst for the *real*, this hankering after immortality is the principal theme of the Upanishads. All other divergences from this central idea are only to point out by contrast the ephemerality of the world. Chchandogya Upanishad defines this Bliss of Immortality thus—

यो वै भूमा तत्सुखं नाहमे सुखमस्ति । भूमैव सुखं ।

“That which is Bhuma is verily the immortal bliss. Bliss is not in the finite. Bhuma is the bliss.” And in the next *mantram* it tells us what is Bhuma—

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा, यत्र अन्यत्पश्यति, अन्यच्छृणोति अन्यद्विजानाति तदल्पं । यो वै भूमा तदमृतं, यदल्पं तन्मर्त्यम् ॥

“Where one sees not one another, one hears not one another, one knows not one another, that is Bhuma. Where one sees others, one hears of others, one knows of others, that is the finite (state). The Bhuma is immortality and the finite is the mortal state.” There is no need of pointing it out here that this Bhuma, as described above, means nothing but that infinite Absolute Existence, which is alone the immortal state. The present finite condition of ours, where we behold diversity, is called the mortal state. The Sveta-swataara Upanishad tells us that “by knowing the Absolute Being alone we can attain immortality and not otherwise.” Kathopanishad describes more fully how this immortality should be attained :—

एको वशि सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरा स्तेषां सुखं शाश्वतं नेतरेषां ॥

“There is one absolute Being, the inner soul of all, He makes His own form appear as many. Him the wise see in their own self for them is the eternal bliss and not for others.”

नित्योऽनित्यानांश्चेतनश्चेतनानां एको बहुनां यो विदधाति कामान् ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषां ॥

“He is the real among the unreal, the life of the living ; being one He dispenses the desired objects to many (*i. e.*, to the different beings). Him the wise men see in their own soul, for them is the eternal peace and not for others.”

In these two *mantrams* we are asked to find the Absolute in our own soul. Other Upanishads also contain innumerable passages that subscribe to the same view. In the Rigveda we have seen that this Absolute has not yet got any particular appellation except "Purusha," "Hiranyagarbha," etc. But coming to the Upanishads we find it has got a distinct nomenclature, *viz.*, Brahman and Atman. Both the words occur in the Rigveda, yet in different senses. There, Brahman in masculine gender means the chief of the sixteen priests, who directs the sacrifices, and in the neuter gender it means hymns. The word Atman has always been used for the individual soul ; on some occasions only it means vitality. But in the Upanishads both the words invariably stand for the Absolute. The Upanishads mention of two aspects of this Brahman, one as full of qualities and another divested of all qualities. The Prasna Sruti tells us clearly of it—

एतद्वै सत्यकाम परब्रह्मापरब्रह्म यदोङ्कारः ।

"This Brahman is of double nature, O Satyakama, as superior and inferior and is denoted by Om." These two aspects of Brahman are termed by Sankara as Saguna and Nirguna Brahman. As Saguna Brahman, He is the cause of this phenomenal world. He is the creator, preserver and destroyer of the whole universe—

य एकोऽवर्णो बहुधा शक्तियोगात् वर्णाननेकान् निहितार्थो दधाति ।

वि चैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुक्तु ॥

"One, colourless is He, yet He produces various colours through His infinite power, for some unscrutable purpose. From Him the universe proceeds in the beginning and unto Him it goes back (in dissolution) in the end. May the Bright One endow us with noble thoughts."

अग्निं मूर्द्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृतारच वेदाः वायुः प्राणो हृदयं विश्वमस्य पञ्चथा पृथिवी क्षेत्र सर्वभूतान्तरात्मा ॥

"Fire is His head, the Sun and the Moon are the two eyes, the sky is the ears, and His speech is the Vedas. His breath is the air, and the whole universe His heart. This earth is His feet. And he is the inner soul of all living beings."

There are many such descriptions of this Saguna aspect in almost all the Upanishads. The Saguna aspect is only meant for Upasana ; that is, in the beginning when one has the full consciousness of the reality of the world, let one consider this whole world as the Brahman Himself and then meditate upon him.

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ॥

“Brahman is all this, from Him it comes out, in Him it exists and into Him it dissolves itself. He should be worshipped with perfect equanimity of mind.”

Chchandogya and Brihadaranyaka Upanishads give us detailed processes of this meditation so that we may advance step by step towards the realisation of the Universality of Brahman. This meditation or Upasana is only possible in the Saguna aspect of Brahman, because mind cannot think of the *Nirguna* or Absolute state. We are told in the Brihadaranyaka Upanishads that in the relative state alone, duality is possible; “then one sees different objects, one smells different objects, one hears differently, one shows respect to others, then one thinks of others; but when the consciousness is awakened that all this is Atman, there is only one Atman, then who is there to see whom, who is there to hear of whom, who is there to speak to whom, who is there to think of what, how to know what? How to know Him due to whom all knowledge is possible? How can the knower be known?” This is the Absolute state of the Brahman, where there is no duality, no knower, known or knowledge, what is beyond all possible assertion of mind and speech. The same Upanishad tells us again :—

स एष नेति नेति आत्मा अगृह्यो नहि गृह्यते, अशीर्यो

नहि शीर्यते, असङ्गो नहि सज्जते, असितो नहि व्यथते ॥

“This Atman is not this, nor that, nor anything, that you can speak of. It cannot be received (by the senses). It receives not others; It is imperishable, It causes not anything to perish; It is unmixed (simple); It mixes not with anything; It is unbound; It binds not others;” and so on. The same Atman in conjunction with the mind and the senses is known as the individual Jiva, the enjoyer of the sense objects :—

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ।

“The sages say that the enjoyer consists of the body, the senses and the mind.” Though due to ignorance man thinks himself as the body, yet when his mind is purified by continuous study of the Vedanta, and faith becomes steady by constant meditation of the Atman, then he will realise—

न जायते म्रियते वा विपरिवर्त्तयं कुतश्चिन्न बभूव कश्चित् ।

अजो निस्त्यः शश्वतोऽयमपुराणो न हन्यते हन्यमाने शरीरे ॥

“It is never born, nor does it die. It is the omniscient. Nothing is born of it, nor is it born of anything. It is uncreated,

eternal, changeless, absolute. It perishes not when the body Perishes."

When this inner Atman is realised in the term of the Absolute, then all the knots of the heart are rent asunder, all ignorance goes away, all delusion is dispelled, and the realising soul, transcending this relative sphere of pain and pleasure, birth and death, this field of never ceasing activity, attains the unbroken peace of immortality. The Kathopanishad tells us—

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।

महान्तं विभूमात्मानं मत्वा धीरो न शोचति ॥

"The wise never grieves knowing the Self as bodiless, infinite and absolute. It exists even when the body does not exist."

अशब्दमस्पर्शमरूपमव्ययं तथाऽऽरसन्नित्यमगन्धवच्चयत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥

"It is beyond sound touch and colour and so it is beyond taste and smell. It has neither beginning nor end. It is beyond intellect. It is the immutable Absolute. Knowing it alone one is released from the jaws of death." When man attains this knowledge of the Absolute Atman, then he loses all individuality and becomes one with the Atman Itself.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।

एवं मुनेविजानत आत्मा भवति गौतम ॥

"When pure water is poured into pure water, it becomes the same ; so, O Goutama, becomes the Atman of the sage who has realised."

The Mundakopanishad tells the same thing—

यथा नद्यः सन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥

"As the river having flown into the ocean, merges into it, giving up all its name and form, so the sage attains the Supreme Being, being freed from all name and form."

Here the Sruti clearly tells us that all our individuality is due to *Nama* and *Rupa*, i.e., name and form. In ordinary state of ignorance we identify ourselves with this *Nama* and *Rupa*. But the moment the true knowledge of the Atman dawns within us, we come to realise that we are the Atman, we are beyond *Nama* and *Rupa*, and that very instant vanishes away all our individuality with its associates, the *Nama* and *Rupa*. What exists then is one

unbroken Absolute Atman. If this be true, then it comes to mean that the Absolute Atman is the real nature of man, the Paramarthic state of the individual soul; whereas the present individualised condition of his is only a super-imposed state brought about by the play of *Nama* and *Rupa*. Just so is this phenomenal world also. It is the limited expression of the same Absolute Brahman, and the limitation is in name only. When Svetaketu asked his father about that object by knowing which all other things of the world became known, his father replied :—

यथा सौम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्यात् ।

वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥

“ As, by knowing a piece of earth, all other earthen objects become known. What is termed modification, is only in speech, (*i.e.*, it has no actual existence). The earth alone is real.” So—

एतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो ॥

‘ Whole of the Universe is the Atman, that is the real, and thou art that Atman, O Svetaketu !’

Here the three cardinal points of the Mayavada have been beautifully expressed. (1) This world is the manifestation of the Atman. (2) It appears as if it has undergone modification, but truly speaking, modification has no real existence, it is merely verbal. A mud-pot is mud after all, the particular name and form of the pot do not exist separate from mud and have not brought any real change in the essence of mud, and when the pot breaks the form vanishes away, yet the substance, mud, still remains in the form of dust or broken pieces of the pot. So, the change that we notice in the case of the modification of cause into effect, is not of the substance, but it is a change from form to form, from name to name, that is all. Before the shaping of the pot, the earth was in the form of a lump; next, its name and form of lump are changed into the name and form of the pot, and when the pot breaks that particular name and form will vanish, and the earth will be visible under the name and form of dust; thus goes the cycle of the so-called cause and effect. Here we mark that the particular name and form disappear every time. Hence it is non-eternal, and therefore it is non-existent when compared with the substance which is comparatively eternal. Just so this world is the modified expression of the great Atman, but in reality the modification is of name and form only, and has not touched the real nature of the Atman. It is ever reposing in its eternal grandeur. The world being a modification of the name and form must be

non-essential, while the Atman alone is the eternal reality. And every individual soul is that Atman in reality. Such is the *Mayavada* we find in the Upanishads and in that ancient Vedic age of India. Sankara did not give out anything new, fabricated by his mighty intellect when he spoke of this *Mayavada*, but he employed his unparalleled genius only to gather up all the scattered pearls, that we find in the Vedas, and made them into a beautiful regal necklace to be worn by the sages and the saints alone, and by those who long to be freed from this trammel of *Samsara*.

NAMBIYANDAR-NAMBI. THE TAMIL VYASA.

B7

Srisala.

In the lengthy roll of the makers of devotional Tamil literature, no other name is cherished by Saivites with grateful remembrance and deep veneration than that of the *Brahmana* priest, Nambiyandar-Nambi. Himself a poet of no mean order, Nambi undertook, at the instance of the then king, Abhaya Kulasekhara Chola, the colossal task of collecting, arranging and editing the scattered hymns of the early Saivite Saints, and it is to his labours that we now owe the possession of the sacred and priceless anthology collectively known as the "*Devaram*",—the garland of the God. This unique work has but one parallel in the world in the anthology, *Nalayira Prabandam*, of the hymns of the *Vaishnavite* Alvars of South India, ascribed to Saint Nathamuni. Both these works constitute a portion of the devotional lyric poetry of the Tamils. The *Devaram* and its less voluminous but equally precious compeer, the *Nalayira Prabandam*, are looked upon by their respective votaries as equal in sanctity to the *Sanskrit Vedas*. The faith and fervour of these two have for centuries continued to infuse a lofty sense of *Bhakti* into the minds of the countless millions of the Tamil land. Their chants are being heard with rapturous emotion in every temple and on every occasion where provision has been made therefor. What Vyasa was to the disorganised Vedas that Nambiyandar-Nambi was to the *Devaram* and Nathamuni to the *Nalayiram*.

Great achievements have, like great rivers, very insignificant beginnings, and in the hands of the credulous persons such origins have often been so wrapped up in a sort of miraculous splendour and a halo of sanctity that at this distance of time we are unable to

glean the truth from the fable. Similar was the case with the anthology of Devaram. It had its indirect cause in a miracle wrought by the Brahmana boy Nambiyandar-Nambi, and to give a sketch of his life is to tell the story of the resuscitation of Devaram from oblivion.

Abhaya Kulasekhara Chola, who ruled from his capital at Tiruvarur, was an ardent Saivite. Very often he had heard with rapturous devotion and piety, stray verses of the hymns of the three famous Saivite Saints (Appar, Jnanasambandar and Sundarar) from the mouths of the devotees who frequented his court. The king tried his best, with all the resources at his command, to make a collection of these hymns, but he tried in vain. His disappointment continued till a miracle of the Brahmana boy referred to above reached his ears.

Very little is known of the family and early life of Nambiyandar-Nambi. His father, an Adi Saiva by caste, was the hereditary priest of a temple at Naraiyur dedicated to God Ganesa under the awful designation of Polla Pillaiyar. As is the case with all Brahmana boys young Nambi's early sacraments, including his Upanayanam, had all been done in time, and he was put to school under a local pedagogue. His devotional temperament soon began to show itself and an incident happened which brought him fame and name. When on a certain day, his father was obliged to absent himself from the village he entrusted the charge of the temple to his young son. The boy was immensely glad of this unexpected opportunity, and no sooner his father's back was turned than he betook himself to the temple and did *puja* to the God with a devotion that could scarcely be found in a boy of such a tender age. He brought choicest offerings of cakes, fruits, etc., for the God's *neivedya*, laid them before Him, and prayed to Him with sincerity that He should condescend to taste them. But the God tasted not, and the boy thought that the God's aversion to his offerings was probably due to his own unworthiness. He quickly determined that such an unworthy person should live no more, and immediately began to put an end to himself by knocking his head against a stone. But the God hastened to his rescue, and directing him to be quiet, ate the whole offerings. Nambi was overjoyed at this manifestation of divine grace on him and he implored the God to be his own Teacher in future, in preference to the mortal Guru under whom he was then studying. The God consented and thenceforth Nambi discontinued going to school, but learnt everything worth learning from the God himself. It is little wonder, then, that the boy soon became proficient in all

sciences. His devotion to the God crystallised itself into his small but beautiful poem "Irattaimanimalai" of 30 verses, which he composed in praise of the God.

The news of the miracle soon reached the ears of the king, who in spite of his abiding faith was sceptic enough to disbelieve it at first. With a view to see and learn matters in person, he came to Naraiyur, collected vast quantities of eatables in the shape of fruits, cakes, etc., and requested Nambiyandar-Nambi that the God should be prevailed upon to consume the same. Nambi prayed accordingly, and the God, in order to satisfy His devotee and to remove the lingering doubt in the mind of the king, stretched forth His 'trunk-hand' and devoured in a trice the whole quantity that lay heaped up in two or three villages near by. The king was more than satisfied and he at once begged his pardon for entertaining a doubt as to the truth of the miracle. A happy idea then entered his mind that through the Brahmana boy who was the favourite of the God, he could have his desire of obtaining the Devaram fulfilled. He therefore requested Nambi that he should try to obtain through God's grace the long-lost hymns of the Saivite Saints. The obliging Nambi went again into the temple and implored Divine grace for the purpose. He soon had a vision which gave him to understand that the collection of the hymns could be found in a room behind the Dancing Hall (*Chit-Sabha*) of the shrine at Chidambaram with the finger-prints of the authors over it. The God was further pleased to give out to His disciple a very brief sketch of the lives of the several devotees that had lived in the past.

Nambiyandar-Nambi informed the king of the vision he had, and the latter placing implicit confidence in the statement, started at once to Chidambaram with his informant. While there, Nambi composed a poem of seventy verses in praise of the Lord at Chidambaram, presumably to win the favour of the custodians of the shrine to his mission. But the far-famed "three-thousands of Tillai" paid no heed to his prayer. Actuated by a bigoted perversity that is still shared by those that possess unpublished palm leaf manuscripts and decline to lend them to be published, the Dikshitas of Chidambaram refused to part with the literary treasure, unless the three Saints who had kept it there came back to claim it. The royal displeasure could not then harm the clergy and in consequence, the king, like the famous Alexander of Macedon, had to seek recourse to a stratagem to solve the difficulty. He ordered that the images of the three Saints should be taken round the streets in procession, and when the same came before the Natya Mandira of the shrine, the king said to the Brahmanas, "Now, sirs, the three

Saints have come back to you as desired. Please let me have the literary treasure." Outwitted by the ingenuity and ready response of the king, the Brahmana priests consented to hand over the treasure to the king. It was brought out from an inner room, and when it saw the light of day, a thick coating of earth was all that could be seen there. The mud-coating was carefully removed, and sufficient oil was poured into the heap so that the white ants that still clung to it might leave it. After these precautions the collection was examined, and it was found that only a fragment was intact. The king's disappointment knew no bounds when he saw that the major portion had been eaten away by white ants. But to solace him a Voice was heard at that time to the effect that what was necessary for the age had alone been preserved and the rest irrevocably lost. The king was glad to hear it, and he then commissioned Nambiyandar-Nambi to arrange the collection and he did so.

Those that have had an idea of the enormous task that editors have to undertake in bringing to light a new work would realise the serious difficulties that might have confronted Nambiyandar-Nambi in his labour of love. With the only material before him, he had to edit a work that should satisfy all. How well he has succeeded in his attempts posterity has testified. It is no wonder then that his edition of the *Devaram* is proclaimed as having been brought out by a miracle. None else could have done it better, and posterity owes a debt of gratitude that it can never hope to repay the saint.

The hymns of Jnanasambanda were arranged into three parts, those of Appar into three parts and those of Sundarar into one part. The works of Manikkavachaka constituted the eighth part, and the Tirumantram of Tirumular was assigned the tenth part. The poems of Tirumalikai Tevar and eight others formed the seventh part, and the poems of Tiruvalavayudaiyar and eleven others, including Nambiyandar-Nambi, constituted the eleventh part.

This over, Nambi composed a poem in Antadi metre of 89 verses, giving a very brief sketch of the lives and exploits of the Saivite Saints as related to him by the God Polla Pillaiyar of Naraiyur. This work formed the basis of the monumental work of Sekkizhar, which now goes by the name of "*Periya Puranam*." Of all the saints, Jnanasambanda seems to have been the favourite of Nambiyandar-Nambi, and it is to this fact that we should ascribe the six different poems which Nambi composed in honour of the Saint. In praise of Saint Appar a small poem of eleven stanzas entitled "*Ekadesa Malai*" has also been composed.

We have stated above that the Devaram is a lyric anthology, and for some time after the collection and arrangement of the same, the king and Nambi were unable to obtain the tunes with which the hymns should be sung. Inquiries revealed the fact that a lady of the family of Tiru Nilakanta Perumpanan of Erukkattampuliyur (modern Rajendrapatnam, Chidambaram Taluk) was in possession of the tunes, and the king went at once to that village, and brought the lady with due honours to Chidambaram before the *Kanaka Sabha*, and requested her to sing the hymns with the appropriate tunes which were carefully listened to by a sect of Vellalas and handed down to later generation. These Vellalas assumed the name of Oduvars (reciters) and it is to their care and attention that we owe the melodious and sublime chant of the Devaram that is heard wherever it is sung. We may compare the labours of the Oduvars in this respect with those of the Brahmanas who rendered such signal service in transmitting the Vedas to posterity.

The mission of Nambiyandar-Nambi was over and he then retired into obscurity from which he does not emerge afterwards. His end was like his beginning spent in the village of Naraiyur, but there is no mention of a fact or tradition as to how and when he met his death. Yet his name and fame would last for ever and the teeming millions of Tamils of South India and beyond who go into raptures at the chants of the Devaram hymns would with one voice proclaim him as the saviour of their souls.

Besides the anthology, Nambiyandar-Nambi is the author of ten short poems which have been mentioned above. Every one, though short, is sweet and breathes sincere devotion to God in every line. He has attempted every kind of composition, Irattai, manimalai, Antadi, Viruttam, Mummanikkovai, Ulamalai, Kalam-bakam, Togai, etc., and his success has been uniform. We do not know whether he was the author of any Sanskrit work, and most probably he did not attempt any in that language. The collection of Devaram itself would have occupied his whole lifetime, though it is traditionally asserted that the collection was "found" *en bloc* in a room at the shrine of Chidambaram.

Now a word about the age of Nambiyandar-Nambi. Sekkizhar, the author of Periya Puranam, had based his work on the "Tirutondar Tiruvandadi" of Nambi, and we know from an inscription in the temple at Tiruvarur that Periya Puranam was composed in the reign of Kulottunga Chola I (1073-1118). So, Nambi should have been a contemporary or predecessor, probably the latter, of Sekkizhar. We have stated above that the anthology was composed

at the instance of Abhayakulasekhara Chola and that he had his capital at Tiruvarur. In all probability, this Abhaya should have been Rajadhiraja Deva I (1018-1053) who shared the Chola throne with Rajendra Chola I (1011-1044). For administrative reasons, Abhaya should have had his headquarters at Tiruvarur. Considering all these, we would not be in the wrong if we suggest the first half of the 11th century as the age of Nambiyandar-Nambi.

THE PRESENT CRISIS IN HINDU SOCIETY.*

BY

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It is as necessary in national, as in individual, life, that at least now and then we must pause awhile, and try, during a few moments of calm and self-possessed examination of methods and results, to ascertain what has been the sum of our dreams and aspirations, of our efforts and achievements, during our immediate and remoter past. But for such self-examination in the calm temple of our hearts, our activities will be unrelated to our past and our future and will be "a mere tale of sound and fury signifying nothing." It is the only door by which a diviner light and fragrance come into the dust and glare of our daily life and irradiate and perfume our little lives "rounded with a sleep." My task in the following pages will be to do this work to some extent and to sum up the forces and tendencies in modern life in Hindu India, so that we may go forward "never hasting, never resting," and reseat our beloved land in her seat of glory among the nations of the world.

That the Varnashrama Conference has a great place in our national regeneration will be obvious to us on a moment's reflection. It is indeed a little curious to know that its approach into the arena of practical activity has been viewed in a hostile spirit or with indulgent contempt by other associations and conferences. Every movement in India in modern times, though begun with the announcement of its being a liberation and deliverance of the human spirit from age-long tyranny and ignorance, soon degenerates into a sect which seeks intolerantly to push out of the field of national service other movements and agencies which have an equally laudable aim in view. The Varnashrama Conference seeks to give due and proper prominence to the Shastraic ideals of life and conduct in the scheme of national service and national regeneration, and the numerous sons of India who have hitherto been dumb and inarticulate in the face of

* Read before the Varnashrama Dharma Conference held at Negapatam.

transforming agencies of various sorts have now become alive to the need of rallying round the banner of our immemorial and eternal, social and spiritual ideals. Such is the origin of this new movement and such are its aims and aspirations.

The organismal conception of society—a truth recently learnt by us from the West though it is one of the basic truths taught in our sacred books—is one that must be ever present in our minds if we are to understand fully the scope and importance of this great subject. We must remember that in the larger life of society, as in the life of the individual, there are vitalising and devitalising elements and forces; and without a proper comprehension of this fact we may err from the right path to an irreparable extent and thus reform in haste and repent at leisure. The conception of an organism involves organs, purposiveness, adaptability to environment, competition and survival of the fittest, progress, and correlation of structure and function. We must have in us a keen sense of responsibility and a clear idea of the means and the goal, whenever we seek to effect social transformations. He is a menace to society and a danger to civilisation who takes up this greatest of all tasks in a spirit of light-hearted frivolity and out of a desire for cheap glory.

Another truth that we should never fail to remember is the importance and significance of race. We have no quarrel with those who mope in the museums of thought or who stand by the graveyards of the past and speed

Through many a listening chamber, cave and ruin,
And starlight wood, with fearful steps pursuing
Hopes of high talk with the departed dead.

It is only when they come out of such museums and graveyards of the mind and din their theories into our ears and hinder our onward march by shouting out "Eureka" and skipping across the road of progress that they become a nuisance to those who have to do serious work in life for individual and national uplift in the near, and in the distant, future. However races originated, whatever might have been the elements that went into the melting-pot, the great, distinct, and pure races of the world have each got racial self-respect and racial self-consciousness in a pre-eminent degree. Mr. H. S. Chamberlain says in a luminous passage in his great book on *The Foundations of the Nineteenth Century* :

Nothing is so convincing as the consciousness of the possession of Race. The man who belongs to a distinct, pure race never loses the sense of it. The guardian angel of his lineage is ever at his side, supporting him where he loses his foothold, warning him like the Socratic Dæmon where he is in danger of going astray, compelling obedience, and forcing him to undertakings which, deeming them impossible, he would never have dared to attempt . . . Race lifts a man above himself.

Whatever might be the various ideals and activities that a race might have for the assurance of its stability and its material progress,

It always has in the chamber of its heart a pure temple of thought and emotion where before the God of its worship, the ideal of its divinest moments, the object of its highest adoration it bows in speechless contemplation and rapt ecstasy. It is the racial genius that determines the conceptions of the noblest members of the race as to what type constitutes the crown and glory of human life and human achievement. This is a fact that we must never forget in the course of our schemes for social consolidation and social transformation, for, otherwise, we may prove traitors to the best elements in us and to the sovereign purposes of our racial life and thus be guilty of *lese majeste* in the realm of social endeavour.

It naturally follows from the above facts and ideas that racial life and racial ideals should be, and are, closely inter-related and inter-connected. The strong and vigorous life of the race depends solely on its loyalty to the racial ideals and the strenuous efforts made to increasingly realise those ideals in daily life. Further, deviations from such ideals and disloyalty to them even by one generation may introduce deadly poisons into the body social and bring about decay and disintegration and death. Mr. C. W. Saleeby says in his valuable book on *The Methods of Race-Regeneration* :

There is no public nor private deed that may not affect, in ways unseen or seen, the quality of a people—so sensitive and impressionable is the life of a community, so great the consequences which may flow from the slightest cause.

Some friends of ours within our social fold tell us, let us change our social ideals and institutions, because they are hindrances to progress and because other races who have not got them have progressed to a remarkable extent. We must ask them, how have you discovered any relation of cause and effect between the progress achieved by other races and the absence among them of our social ideals and institutions? All that you can say is that their progress and the absence of our social ideals among them are seen side by side. It is illogical to infer from concomitance any relation of cause and effect. We say that wonderful progress and the presence of our social ideals and institutions co-existed in this great land in its historic and memorable past and that hence your inferences are unsupported by logic or by facts. In fact the laws of national and racial growth and decay are no more known in full to our limited inner vision than are the laws of individual life and death. Only the Divine Mind knows them in all their fulness of operation. Our duty in national, as in individual life, is to be loyal to the light given to us by Him, to do the work assigned to us by Him, and to surrender unto Him the fruit of our actions.

कर्मस्येवाधिकारस्ते मा फलेषु कदाचन ।

Experiments that affect social life for weal or woe are not like experiments in a laboratory. These have not got any far-reaching

consequences ; they deal with the material universe and not with the world of souls; and any errors or miscalculations or mishandlings may be set right by later adjustments. But those have subtle and far-reaching consequences disastrous to human beings and societies in a manner and to an extent that admit of no rectification or palliation.

There are other friends of ours who dwell in a fool's paradise and say that the Indian race has a deathless vitality and that this cannot be injured or affected by any alterations that we may make in regard to our social ideals and institutions. Wherefrom they derive their wonderful gift of prophecy we do not know. We have seen various flourishing societies and civilisations decay and disappear owing to their conscious disloyalty to their highest race-ideas and the disappearance of self-consciousness, self-discipline and self-respect. Swami Vivekananda says :

I have said elsewhere that every nation has a national purpose of its own. Either in obedience to the law of nature or by virtue of the superior genius of the great ones, the social manners and customs of every nation are being moulded into shape, suitable to bring that purpose to fruition. In the life of every nation besides that purpose and those manners and customs that are essentially necessary to effect that purpose, all others are superfluous. It does not matter whether those superfluous customs and manners grow or disappear ; but a nation is sure to die, when the main purpose of its life is hit." (Pages 1214 and 1221, *Swami Vivekananda's Complete Works*.)

It hence behoves us to walk warily and with clear-sighted circumspection in the path of progress consistently with our highest racial aims and ideals. Sir Rabindranath Tagore, a rare genius endowed with penetrating vision and passionate patriotism, says : " The strength of a race is limited. If we nourish the ignoble, we are bound to starve the noble." Every race, composed as it is of various elements and consisting of men and women of different degrees of mental, moral, and spiritual attainment, cannot lay claim to an infinity of life or an infinity of vital energy, irrespective of its jealous watchfulness of its ideals and the careful ordering of the lives of its members.

So far as our great race is concerned, we have, owing to the *tapas* and *tejas* (austerity and spiritual radiance) of our ancestors derived physical frames endowed with considerable purity and grace that are in proper and harmonious combination with energy and power. Do you think for a moment that the bright eyes and self-conscious refinement in the faces of our brothers and the modesty and sweetness and beauty and grace that shine in the faces of our sisters and make them

Spirits still and bright

With something of the angel-light

are an accident in the long chapter of human evolution ? Nature knows no accidents, no surprises, no freaks, no effects without causes. But, though thus our heredity is good, let us not forget

that environment is an even more important factor than heredity in the moulding of individual lives. Mr. Balfour laid stress on this circumstance some years ago when he put in a strong plea against our minds coming too much under the sway of the modern pseudo-science of Eugenics. It is hence our duty to recognise how far our falling away from the social environments designed by the inspired sages has been causing us untold harm and suffering and has led to our degeneration in spite of the initial impetus given by them and transmitted to us through the medium of heredity. Our highest individual and national good can be attained only by deepening and broadening the spiritual foundations of our life and by realising the great social and spiritual ideals of our race in individual and national life.

It is here that the secret of the unexampled vitality of the Hindu race lies. There is its heart-point: (मर्मस्थान). We cannot, at the bidding of the editors or orators or pamphleteers or authors of to-day within our fold or outside it, stab our mother in her heart-point and then seek to galvanise the corpse by social electrical currents discovered by them. We prefer to follow the lead of our Dharma Sastrakaras and our Acharyas—our holy guides who are themselves under the guidance of our Beloved Lord Sri Krishna, our

मार्गबन्धुगतिभतांप्रभुःसाक्षीनिवासः शरणंसुहृत् ॥ (Gita)

Some friends of ours have been wise and original enough to challenge the correctness of the use of the phrase "Hindu Society." Just as there are wise students and observers of our religion who are so bewildered by the rich complexity of our religious concepts as to be unable to realise the wonderful unity underlying all of them and to be ready to assert that Hinduism is a bundle of contradictions and has no unifying and comprehensive spiritual conceptions, so there are wise students and observers of our society who are so bewildered by the caste system as it was and as it is and by the new-fledged, immature, and contradictory theories as to racial origins and racial composition in India as to assert that such a generic term as 'Hindu Society' cannot be applied to peoples so evolved and so divided as are the peoples inhabiting India. But only those who are blind to the unity underlying the caste system and to the essential unity of the Hindu race display such phenomenal ignorance. I shall deal with the caste system briefly later on. I wish, however, to say here how behind the show of scholarship that talks learnedly about Aryans and Dravidians and Kolarians and Aceadians and what not while we "wonder with a foolish face of praise," there is absolutely no substance that deserves our commendation or even attention. The original home of the Aryans has been a veritable wandering Jew in the realm of speculation. It began its wanderings in the last century, whatever may or may not have been the wanderings of the Aryans themselves, and

ever since then it has been wandering with faltering steps disconsolate. After ranging here, there, and everywhere, it is now stranded on the top of the North Pole with no company besides that of walruses and polar bears. Thanks to the labours of some South Indian scholars, the original home of the so-called Dravidian race has now begun its peregrinations and it is at the present moment gasping for breath in the submerged continent of Atlantis. Indeed till Indian history comes to be properly written by patriotic and well-informed Indians themselves, no great national achievement will be possible. The present histories of India which give to us and our youths the above crude theories and a thousand other misconceptions, are well described by Sir Rabindranath Tagore thus : " This history has, as it were, slipped the true holy book of India within a volume of the marvellous Arabian Nights' Tales : our boys learn by rote every line of this Arabian Nights, but none opens the sacred volume of India's inner history." I do not propose to demonstrate here what are the innumerable unifying elements and forces that justify us in regarding India as a cultural unit amidst the civilisations of the world. I have described them in my recent book on Sir Rabindranath Tagore. I shall content myself by quoting here the following observations of Vincent A. Smith's *Early History of India* :

India, encircled as she is by seas and mountains, is indisputably a geographical unit, and, as such, is rightly designated by one name. Her type of civilisation, too, has many features which differentiate it from that of all other regions of the world ; while they are common to the whole country, or rather continent, in a degree sufficient to justify its treatment as a unit in the history of human, social, and intellectual development.

What are the fundamental ideas that the Hindu culture stands for ? What are the sustaining ideals by which as by the forces of gravitation the orb of Hindu Society is kept in its appointed shining orbit in the firmament of the higher life ? First and foremost is the vital and all-embracing conception of the unity and omnipresence of the Divine, of

The Light whose smile kindles the universe
The Beauty in which all things live and move.

ईशावास्यमिदं सर्वं यद्विचित्रजगत्स्यां जगत्.

Another vital conception that follows from the above is that the realisation of the Universal Soul is the true crown and goal and bliss of life. Religion is the chief fact of life and it is not a mere matter of form or creed or dogma but something to be realised as intensely, vividly, and intimately as the world is seen by the eyes. Another fundamental idea is that such self-realisation is to be attained by a life of ceaseless and vigilant self-discipline. It is by this means and by this means alone that we can attain that state of luminous self-poise and self-composure wherein as in a clear and radiant mirror

the sun of Divine love will be mirrored in its fulness of effulgence. Again and again our holy books lay down that, in spite of the ceaseless flux of things and the insurgent invasions of disturbing thoughts and desires, we must preserve this

Central peace subsisting at the heart
Of endless agitation.

यथाकामसुखं लोके यथादिभ्यं महत्सुखं ।

तुष्याजयसमुत्थस्य नाहृतः षोडशीं कलां ॥

At the same time the Hindu never fled away from life, was never a scorner of the earth, but was a

Type of the wise who soar but never roam
True to the kindred points of heaven and home.

It was on the basis of a consummated life, that did its duty loyally and nobly by ancestors and by descendants, by kinsmen and by friends, by king and by country, that the temple of love and renunciation and realisation was built. The doctrine of the *Purusharthas*—one of the most illuminating conceptions about the world—must be remembered in this connection. The human life is not left at the mercy of every passing gust of passion and desire but is led wisely and well to the very Throne of Grace. Dr. A.K. Kumaraswami says :

What nevertheless remains as the most conspicuous special character of the Indian culture is its purposive organisation of society in harmony with a definite conception of the meaning and ultimate purpose of life.

It is impossible to go into a detailed consideration of all the basic ideas of the Hindu Society here. But I wish to lay some stress on the aspects of harmony as I have laid some stress on the aspect of unity, because unity and harmony are the two words that sum up the character of our culture. This aspect of harmony may be dealt with from various sides but I shall mention only a few of these here. In the realm of the religious life we must never forget two important aspects of this all-pervasive element of harmony. One is the harmony of free will and fatalism, of *Karma* and Divine grace, of *Vasana* and *Purushakara* ; and the other is the synthetic, harmonious, and unitive vision of spiritual laws and the all-embracing universality which give a due place to all types and grades of intellect and attainment and lead them all towards God. This subject is so large and important that I must not seek to dwell on it further here but must try to develop and explain it on another occasion. In the realm of social life we must remember two aspects of this element of harmony. One is the combination of harmony with nature and mastery over nature. In ancient India when the vision of the race was perfect, this harmony existed in all its fulness. Wherever we find a lapse from this harmony there we find unhappiness, discord, violation of moral laws, and distortion of life. Germany is the most notorious instance of this

lapse from such great harmony. Equally important is the aspect of harmony in individual life where strength and tenderness should be present without conflict and discord. Mr. J. M. Kennedy says :

One effect, however, these religious principles did have, and that was to develop a contemplative mind in practically every Hindu, developing at the same time a peculiar calmness, accompanied nevertheless by a strong will-power, a joint phenomenon which has always puzzled Westerners unacquainted with the bases of Indian thought."

Hence it is that the "Mild Hindu" is one whom you can neither break nor blend and who seems to have got, and partaken of, the elixir of immortal life. But while dwelling on these aspects of unity and harmony, I must lay the greatest emphasis and stress on the most important basic truth of all the Indian conception of *Dharma*. It is on that everything else is based ; and if it goes, everything else goes with it. What is *Dharma* ? It is the sum of social and spiritual bonds by which society is preserved, strengthened, and made perfect. Sir Rabindranath Tagore says :

She (India) has ever been building, out of diverse materials, the foundations of that civilisation of harmony which is the highest type of human civilisation. Our *Dharma* is totality,—the totality of our reasoned convictions, our beliefs and our practices, this world and the next, all summed together. India has not split up her *Dharma* by setting apart one side of it for practical, and the other, for ornamental purposes. *Dharma* in India is religion for the *whole* society,—its roots reach deep underground, but its top touches the heavens ; and India has not contemplated the top apart from the root,—she has looked on religion as embracing earth and heaven alike, overspreading the *whole* life of man, like a gigantic banyan tree.

This is why the great sage Vyasa cries out :

ऊर्ध्वबाहु विरौम्येतन्नचकश्चिच्छृणोति मां ।

धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

Let others hear and obey him or not. We are his kith and kin, his worshippers and followers. To us who know and feel *Dharma* to be the supreme object in life, other things are of no moment at all ; we are ready to live it and to die for it, trusting in Him who is the Lord of *Dharma*.

आचारप्रभवो धर्मः धर्मस्यप्रभुरच्युतः ।

Such are the fundamental ideas of Hindu Society. Educated opinion has applied various modern tests in regard to the fitness of a society to be called civilised and cultured and to be recognised as one containing vital elements of order and progress. Let us now see how our society fares when considered in the light of such tests. Applying the test of patriotism, I have no hesitation in stating that our society stands it very well, in a measure far beyond that which casual or prejudiced observer will be willing to concede. Our

beloved motherland is beyond expression dear to us, and this passionate feeling of love for it has been an inspiring force in our life from before recorded time. The Sanskrit verse says :

जननीजन्मभूमिश्च स्वर्गादपिगरीयसी ॥

We describe our beloved motherland as the *Karma Bhoomi*, the *Bhoga Bhoomi*, and the *Punya Bhoomi*. This sacramental conception of our Bharata Mata is the root-conception from which have sprung the shining and fragrant blossoms of our other passionate ideas of love and adoration in regard to the specific graces and glories of our land. This is the land where the most wonderful beauties of nature are seen in boundless affluence; this is the land where the supreme graces of art have revealed themselves to the seeking gaze of dedicated souls; this is the land where the highest ethical life has been lived in love of man and in fear of God; this is the land where holy hills, streams and shrines purify and uplift our thoughts; and this is the land made sacred and blessed by the lotus feet of God incarnate. Is it wonderful that century after century we see our land as the object of passionate adoration to the people of the land, though during some centuries we see the melancholy spectacle of the radiance of our love dimmed by external calamities and internal dissensions? Another test is the state of the political life of a society. In India the genius of our great leaders in the past taught us how to combine the best elements of monarchical and republican Government, while over all forms of secular power was the unchallenged sovereignty of Dharma. The highest elements of order and progress were harmoniously combined. The society did not, like some others, consist in theory or in practice of mere monks, or of mere fighting units with swords in one hand and bombs in the other, or of mere human adjuncts to machinery but provided within it a due place for the development of all the human faculties. The Ramayana shows what a full and blessed life the people led and how the popular will was consulted even in regard to the choice of the sovereign. Hindu colonies overspread the world and the foreign relations were perfectly consistent with national dignity and national self-respect. Another test is the measure of freedom enjoyed by the people in respect of thought, speech and action. Some persons think that the fact that life had to be lived according to the Dharma was in some mysterious way inconsistent with freedom. Mr. Havell says :

It may seem paradoxical to those who have been taught as schoolboys that the basis of Indian polity has always been what is called 'Oriental despotism' to speak of India as a land of freedom. . . . It is true that Indo-Aryan liberty was not of the crude Western type represented by the formula 'Liberte, Egalite, Fraternite'. It was liberty for every man, whether king or peasant, to follow his own Dharma—the Dharma being that which long tradition and the wisest of Aryan law-givers, who knew Indian history and the Indian people, had taught every man within the Aryan pole to regard as his duty to God, the state, his household, and himself.

It is a well-known fact that the conceptions of social obligation in a community are in no way inconsistent with freedom. Lord Haldane pointed out in his great address on *Higher Nationality* :

Without such conduct and the restraints which it imposes, there could be no tolerable social life, and real freedom from interference could not be enjoyed. It is the instinctive sense of what to do and what not to do in daily life and behaviour that is the true source of liberty and ease.

There was perfect liberty of thought and in respect of speech and action there was that measure of freedom which was consistent with full and proper self-expression, though not the

'Freedom, free to slay herself, dying while they shout her name.'

Let us remember the wise words of the poet :

" The Sensual and the Dark rebel in vain,
Slaves by their own compulsion ! In mad game
They burst their manacles, and wear the name
Of freedom graven on a heavier chain "

Another important test is reverence for womanhood. One of the standing libels against our society is supposed irreverence for womanhood. Mr. Philip Gibbs says : "(the worship of *Sakti*) teaches them (the Hindus) a reverence for womanhood, and, above all, motherhood." The reverent tenderness that breathes through the following verses in that brightest gem of our literature, the Bhagavatha, is the best proof of the combined loftiness and sanity of our conception of womanhood :

यामाश्रित्येन्द्रिमारातीन् दुर्जयानितराश्रमैः ।

वयं जयेमहेलाभिर्दस्युन्दुर्गपतिर्यथा ॥

नवयं प्रभवस्तां त्वां अनुकर्तुं गृहेश्वरि ।

अप्यायुषा वा कात्स्न्येन येचान्ये गुणगृध्नवः ॥

Other important tests are the material prosperity of the society as shown in its industries, commerce, and wealth, and the perfection of its literature, art, science, philosophy, and religion. It is neither possible nor necessary to show here how our society was great in these respects. Suffice it to say that the testimony of all observers and students of our society and culture is uniform and incontrovertible in this respect. It is thus abundantly clear that our society was, and has been occupying a lofty place in the scale of civilized and enlightened and progressive societies.

(To be continued)

LETTER OF SWAMI VIVEKANANDA.

*(Written to one of his American Friends from Almora on
July 9th, 1898).*

The way is long, the time is short, evening is approaching. I have to go home soon. I have no time to give my manners a finish. I cannot find time enough to deliver my message. You are mistaken if you think I have a work as Mrs. B. thinks. I have no work under or beyond the sun. I have a message, I will give it after my fashion. I will neither Hinduise my message, nor Christianize, nor make it any "ize" in the world. I will only my-ize it. That is all. Liberty — mukti—is my religion and everything that tries to curb it I will avoid by fight or flight.....What are men? What do I care about what they talk? The babies—they do not know any better. What—I who have realized the Spirit and the Vanity of all earthly nonsense to be moved from my path by babies' prattle? I feel my task is done; at least three or four years more of life is left. I will sleep without caring what will be the next, and may I be born again and again and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe—the sum-total of all souls; and above all my God the wicked, my God the miserable, my God the poor of all races, of all species, is the special object of my worship.

Aye fools, neglecting the living God and His Infinite reflections with which the world is full ye are running after imaginary shadows leading to quarrels and fights! Him worship—the only visible, and break all other idols.

VIVEKANANDA.

REVIEWS.

Principles of Tantra.—*Parts I and II. By Arthur Avalon. Published by Luzac & Co., London. Procurable from Thacker, Spink & Co., Calcutta. Price Rs. 8 and Rs. 12, respectively.*

The present volumes are English translations of the celebrated Bengali work named *Tranla Tattwa* of Sivachandra Vidyarnava Bhattacharya, with elaborate introductions and comments by Arthur Avalon and Baroda Kanta Majumdar. Mr. Avalon's yeoman work in unravelling the stores of Tantra literature of India for the critical students of the Eastern thoughts has already won a wide spread approbation from the scholars. Hitherto the truths of Tantra were ill-known to all outside the fold of orthodox Tantric Hindus. There are several reasons for this wide-spread general ignorance about Tantra as has been alluded to by the translator himself in his introduction to the first volume of the book. First, the number of authentic works

on Tantra Sastra is very few; in obedience to the tradition of secrecy that was always observed in regard to Tantras, very few books have been brought out to see the light of day; the Tantric scriptures are mostly in manuscript and kept secret with the initiates only unknown to outside world. Secondly, the language in which the scriptures are written though apparently plain Sanskrit, yet so full of obscure technicalities, that none but an initiate is furnished with the key to unlock them and understand their real contents, as it was observed by Mr. Avalon himself in his preface that "more is required for the understanding of a Hindu Sastra than linguistic talent, however great." Thirdly, the genuine initiate teachers of Tantra are few and far between. In the face of these difficulties, no wonder that outside world should harbour wrong notions about Tantra. But the curiest of all in absurdity is the opinion the Western Orientalist holds about Tantra. Devoid of all traditional culture of the land, untaught and unaided by any initiate teacher, often in stupendous ignorance about the inner life of the people, with a bit of sprattling knowledge of Sanskrit and the dry spirit of research, when comes the Western Orientalist and make bold to open the treasure house of the Hindu scriptures with the help of his premature science of philology, no wonder that he often puts in wrong key and commits 'egregious blunders.' And there are some in our own land who take the cue from their Western Gurus and hurle unbecoming invectives upon the Sastra. The principles and purpose of life which the Hindu Sastra deals with are too profound to be understood by the dry philologists and empty research-makers, and so the Sastra also appears before them obscure of its real contents.

The Indian scriptures can be broadly classified under three heads, *viz.*—(1) The Vaidic, (2) The Agamic, and (3) The Puranic, and the last two are in no way independent of the first. The Vedas are the fundamental source of all spiritual inspirations, and the Agamas and Puranas are but ritualistic and popular developments of the principles embodied in the Brahmanas of the Vedas. So the Tantra or Saktyagama is as genuinely based upon the doctrines of the Vedas as the Puranas and the Smritis.

The author (Sivachandra Vidyaranava Bhattacharya) deals most remarkably with the principle phases of Tantra in the book. Though here and there some of his observations are based more upon traditional belief than critical sifting of facts and historical truths, yet it gives us the view point of an orthodox scholar and devotee to understand the Sastra.

At present the entire ritualism and *upasana* in India are mainly conducted according to the rules of Tantra, so one should have a thorough knowledge of Tantra and its philosophy in order to understand the signification of the Hindu rituals and ceremonies. The present book will be of invaluable service for the purpose.

Guru Sishya Satsanga (in Hindu). Part I. By Sri Ramakrishna Saran. Published by the Ramakrishna Adwaitashram, Luxa, Benares City. Price 12 as, size double. crown. pp. 250.

The book before us is a Hindi translation of the Bengali work named *Swami Sishya Sambad*, by Sarat Chandra Chakravarthi. It contains the most charming conversations that passed between Sri Swami Vivekananda and the author, one of the most devoted disciples of the Swamiji. The original breathes out the characteristic fire and eloquence of Swamiji's utterances, and the present translation faithfully reproduces the same as far as possible. We heartily recommend the book to those for whom it is meant.

MISCELLANY.

—A Liverpool soldier has just sent home the laconic message "Safely wounded."

—A famous explorer declares that all lions are "left-handed." He has noticed that whenever one of these beasts desires to strike a blow it always uses the left paw.

—An ancient fortification, declared to be more remarkable from an engineering viewpoint than the pyramids of Egypt, has been discovered in the Andes. It is an enormous edifice, composed of stones weighing thirty and forty tons, which had been transferred from a quarry across a river and carried up a steep slope.

—One of the sisters at the 3rd London General Hospital at Wandsworth tells the following story in the R. A. M. C. "Gazette." One of her patients said: "Bayonet fighting isn't what you think it is, sister. You see, he grabbed my rifle, and I grabbed his. And there we stood. I couldn't think what else to do . . . so I spat in his eye."

—The highest tide in the world is said to be in the Bay of Fundy between Nova Scotia and New Brunswick. The tide there sometimes rises to the height of seventy-one feet, and the increase is occasionally as much as a foot every five minutes.

—Cork, notwithstanding its buoyancy, will not rise to the surface from a depth of two hundred feet below the ocean's surface, owing to the great pressure of water. At any depth short of that it will gradually work its way up to the surface.

The Fifteenth Annual Meeting of the Ramakrishna Mission Home of Service, Benares, was held on the 10th November 1916, on the new premises of the Home. G. B. Lambert, Esq., I. C. S., Magistrate

and Collector, was in the chair. More than 700 people of all classes and communities graced the meeting.

The proceedings began with the reading of the 15th Annual Report by Rai Ravi Nandan Prasad Bahadur, the Honorary Secretary of the Home, which was greatly appreciated by all. Then on the call from the chair Mr. P. Seshadri, Principal, Central Hindu College, Benares, Rai Saheb A. C. Mukherji, Executive Officer, Municipal Board, Benares, Rai Saheb Behari Lal Sircar, Editor, *Bangabasi* Calcutta, Pandit Madan Mohan Shastri of the Sanatan Dharma Vidyalyaya, Babu Sampurnanand of the Chief's College, Indore, and Babu Bhut Nath Chatterjee delivered their speeches. All the speakers endorsed the good work carried on by the Home of Service, its growing usefulness and activity year after year. The Chairman then rose and commended in most eulogistic terms the work of the Home to the public.

Five new segregation wards were then opened by Mr. Lambert, which will enable the Home to afford relief to some of the cases it was unable to accommodate hitherto.

His Highness the Maharajah of Benares has been pleased to grant a monthly contribution of Rs. 25 to the Home for the present and Babu Mathura Nath Mitra, M.A., B.L., Attorney-at-Law, Calcutta, promised a sum of Rs. 500 for endowment in memory of his revered mother. With a vote of thanks to the chair, the meeting terminated.

Owing to the unusual rain this year, rivers rose very high and we have received reports of flood and devastation from various places in the North. Some of the districts on the banks of the Ganges below Benares suffered most severely from the extraordinary flood in the river. The Benares Centre of the Ramakrishna Mission has already opened Relief Work in the flooded areas and could succour till now some 247 villages by supplying food grains and other necessities of life. But due to want of sufficient fund, as is usually the case with the charitable works in India, it could not extend its helping hand to a larger area of distress, nor carry on the work more effectively. The relief work could be carried on now only in the districts of Benares and Balia, although the distress demands much wider field of operation. So those who can spare something from their purse for such humanitarian purposes are earnestly requested to send their mite to the Secretary, Ramakrishna Mission Home of Service, Benares City, for the relief work.

Another appeal for help has been received by us from Hon'ble Kaminikumar Chanda, President, Ramakrishna Home of Service, Silchar (Assam), which we give below:—

The districts of Sylhet and Cachar have now been deluged by disastrous floods for the last three years. Last year, the town of

Silchar and nearly the whole of the Cachar district was submerged, there being several feet of water on the town roads. Even railway girder bridges could not stand the current and were washed away with innumerable houses. But this year's flood, which visited the district in October last, has beaten all previous records, being much higher than the last year's flood. The people, fortunately, were able to run away with their lives to the hills and hillocks near their dwellings, leaving their belongings behind, which all, even with the houses, were washed away. Innumerable cattle and even an elephant (and two tigers were also seen floating down the current) were carried away by the flood. The entire paddy crop of the plains portion of the district was submerged and ruined. It was found possible last year to replant paddy and other crops, but it would not be possible to do so at this time of the year.

In order to alleviate, as far as possible the distress of the people, the Ramkrishna Home of Service has opened a flood relief centre at Silchar. We earnestly look forward for help from the generous and kind-hearted public. Ours is a land where even not a beggar is allowed to starve as long as there is a morsel of food anywhere. We are confident that the piteous cries for help from the hungry and homeless fellow beings will move all hearts to compassion and that every one will send his mite to alleviate their sufferings. All contributions, however small, will be received and gratefully acknowledged by the Secretary, Ramakrishna Home of Service, Silchar, (Assam).

We are glad to record the following monthly report of the excellent work done by the Ramakrishna Mission Sevashram, Brindavan :—

In-door Patients.

There were ten old cases and 27 were newly admitted, of which 25 were cured and discharged, two left treatment, one sent to Kankhal Sevashram and nine are still under treatment.

Out-door Patients.

There were 2,977 cases, of which 595 new and 2,382 were their repeated members.

Seva—Rendered otherwise.

One person helped with medicines and doctor's visit free of charge in his own home.

Summary of Accounts.

CASH.	Rs. A. P.			CONTRA.	Rs. A. P.		
To subscriptions	...	67	0 0	Expenses from the Building Fund	...	563	11 0
" donations	...	23	0 0	" Sevashrama Fund	...	159	12 0
Total	...	90	0 0	Total	...	723	7 0

अन्नं वै प्रजापतिस्ततो ह वै तद्वैतस्तस्मादिमाः प्रजाः प्रजायन्ते
इति ॥ १४ ॥

अन्नं food वै verily प्रजापतिः Prajapati ततः from that तत् that
रैतः the seed (semen) (जायते is produced); तस्मात् from that इमाः
these प्रजाः creatures प्रजायन्ते are born.

Food is verily the Prajapati. From that is produced
the seed, and from that again all these creatures are born.

[Note.—This Brahmana gives the direct answer to the first question ; but hithertobefore, the Sruti dealt only with the fundamental principles of creation. The question was “whence are these creatures born,” and in answer to the question, the teacher first said (Br. 4.) that Matter and Energy are the two fundamental principles of creation. Next (Br. 5 to 8), he described the various expressions and functions in general, of Energy and Matter, in maintaining the creation. Then (Br. 9 and 10) he spoke of the two paths, the material and spiritual, by which a soul can travel after death, according to his karma and knowledge. Next (Br. 11 to 13) he digressed into giving the descriptions of minor sub-divisions of time, such as seasons, months and days, and pointed out there the fact that all these divisions, as Time itself, are but workings of the same Matter and Energy, and through them they control the life. And then in the present Brahmana he gives the direct reply that ‘from the seed the creatures are born.’

It may appear strange why the teacher should apparently ramble away so much from the point before giving the direct answer which after all was a statement of a simple biogenetic fact perhaps well-known to the questioner himself. But there is a deeper significance in it. In making so much preliminary statements in regard to Prana and Rai (Energy and Matter) before mentioning the Biological origin of life, the teacher had two things in view. First, by stating the fact that Matter and Energy are the principal sources of the Creation, the teacher pointed out that the bioplasmic origin of life is but a secondary expression of the same Matter and Energy. Secondly, by speaking of escatology even before his answer to the question on the origin of life, he hinted at the fact that there is no first origin of life, nor of any creature for the matter of that, in the true sense of the term. Life

is beginningless and so are the creatures. The life-principle, the soul, has to undergo bodily expressions from time to time, from Cycle to Cycle,—that is all,—but has no real origin.

In the Brahmanas, 9th, 12th, 13th and the 14th the word *Prajapati* is used with a peculiar signification and force. Primarily the word means Brahma or Hiranyagarbha whose another expression is Time (as explained in the note on the 9th Brahmana), and then it is used rather loosely even for the minor divisions of Time such as year, month and day, as they consist of the double expressions of Matter and Energy. In the 14th Brahmana, the sperm is called *Prajapati* since it is the source of the individual physical life, as Hiranyagarbha is that of the collective.]

तद्येह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।

तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम्

॥ १५ ॥

तत् thus ये those तत् that प्रजापतिव्रतं rule of Prajapati चरन्ति observe, ते they मिथुनं a pair उत्पादयन्ति produce. येषां of those तपः penance ब्रह्मचर्यं abstinence, येषु in whom सत्यं truth प्रतिष्ठितं established, तेषाम् their एव verily एषः this ब्रह्मलोकः the heaven of Brahma.

Therefore those who observe the rule of Prajapati produce pairs. For them verily is the Brahmaloka, who have penance and abstinence and in whom truth abides.

[The rule of Prajapati—i.e., *Ritukalagamanam*, and also as spoken of in Br. 13.

Produce pairs—i.e., son and daughter.

The Brahmaloka—Here only the Chandraloka is meant, and not the supreme heaven of Brahma.

Abstinence—i.e., *Brahmacharyam* as spoken of in Br. 13.

Note.—The Brahmana tells us that those ignorant householders who simply observe the 'the rule of Prajapati,' they get the fruit in this world only in the shape of sons and daughters, but

those who have in addition penance, 'discipline' and truthfulness and perform *Ishla-poorla*, they go to the 'Heaven of Moon' hereafter.]

तेषामसौ विरजो ब्रह्मलोको न येषु जित्समनृतं न माया चेति
॥ १६ ॥

येषु in whom जिह्मं deceit, अनृतं falsehood, न not, माया guile च and न not, तेषां their असौ that विरजः pure ब्रह्मलोकः the world of Brahma.

That pure world of Brahma belongs to them only in whom rests not deceit, falsehood or guile.

[*Pure world of Brahma*—i.e., the supreme heaven spoken of in the Br. 10.]

End of the First Question.

SECOND QUESTION.

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन्कृत्येव देवाः प्रजां
विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

अथ then वैदर्भिः भार्गवः the Bhargava of Vidarbha एनं him पप्रच्छ asked भगवन् Sir, कति how many एव verily देवाः gods प्रजां creatures विधारयन्ते support, maintain. कतरे how many एतत् this प्रकाशयन्ते manifest. सः who पुनः again एषां of these वरिष्ठः the greatest.

Next, the Bhargava of Vidarbha asked him : " Holy sir ; how many are the Gods who support the creatures ? How many (of them) manifest it ? And who again is the greatest of them ? "

[The gods—i.e., power. organ or the senses.

Manifest it—i.e., express their power.]

तस्मै स होवाचाकाशो हवा एष देवो वायुरग्निराप पृथिवी
वाक्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्भाणमवष्टभ्य
विधारयामः ॥ २ ॥

सः he (Pippalada) तस्मै to him उवाच said, एषः that देवः god आकाशः the sky, वायुः air, अग्निः fire, आपः water, पृथिवी earth, वाक् speech (organ of speech) मनः mind, चक्षुः eye, श्रोत्रं ear च and ते they प्रकाशय having manifest (their power) अभिवदन्ति vaunt वयं we एतत् this वानं body (lit. perishable) अवष्टभ्य having held together विधारयामः support.

To him he replied : The ether is that God, the air, fire, water, earth, speech, mind, eye and ear. These having manifested their power, vaunt and say 'We (each of us) support this body and hold it up.'

तान्वरिष्ठः प्राण उवाच । मा मोहमापद्यथाऽऽहमेवैतत्पञ्चधात्मानं
प्रविभज्यैतद्भाणमवष्टभ्य विधारयामीति तेऽशूदधाना बभूवुः ॥ ३ ॥

वरिष्ठ the supreme (chief) प्राणः Prana (vital energy) उवाच said मोहं self-delusion मा do not आपद्यथ fall into (commit); अहम् I एव

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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DECEMBER, 1916.

[No. 8

GOSPEL OF SRI RAMAKRISHNA.*

To-day is Saturday, the 27th December, 1884. Sri Ramakrishna is sitting on the platform under the Panchavati, and several devotees have gathered round him. The Master asks M. with a smile, whether he has brought the book.

M.—Yes, I have.

Sri Ramakrishna.—Please read out to me a portion of it.

All the devotees become eager to know what the book is. The name of the book is '*Devi Choudhurani*.' The Master was told that the book contains the gospel of *Nishkama karma* (motiveless work), and has heard also of the fame of its author, Bankim-chandra Chatterji. So he wants to hear something from the book that he might understand the mental state of the author. M. recounts that a certain girl fell into the hands of a robber. The name of the girl was first Profulla, but subsequently was changed into *Devi Choudhurani*. The name of the robber in whose hands she fell, was Bhavani Pathak. The man was no ordinary robber; he possessed excellent qualities. He took Profulla through many devotional practices and also taught her how to do motiveless work—work without attachment. He used to take money by force

* Translated from the original *Sri Sri Ramakrishna Kathamarita*, Part II by M.

from the wicked persons and support with it the poor and needy. He told Profulla (on his meeting her) that he had undertaken to punish the wicked and support the good.

Sri Ramakrishna.—But that is the duty of the King.

M.—In another place there is a conversation on Bhakti. Bhavani Thakur sent another girl, Nishi by name, to stay with Profulla. She had a devout heart. She used to observe that Sri Krishna was her husband. Profulla was married at that time. She had no father, but had a mother. The neighbours outcasted them giving currency to a false rumour against their name. So the father-in-law of Profulla did not receive her into his house and married his son twice again. But Profulla cherished a deep love for her husband. It will be clear from the following conversation :—

Nishi (night).—I am his (Bhavani Thakur's) daughter ; he is my father. He has also dedicated me in a way.

Profulla.—What, in a way ?

N.—Yes, wholly unto Sri Krishna.

P.—How is that ?

N.—Beauty, youth and life—all.

P.—Is He your husband ?

N.—Yes, because He who is the consummate lord of myself can alone be my husband.

Profulla with a deep sigh exclaimed, " I do not know that. You never had a husband, so you are speaking thus. Had you had a husband, your mind would never have turned to Krishna."

The foolish Brajeswar (Profulla's husband) was not aware of this !

The companion declared : ' Nay, minds of all maidens can turn to Krishna ; as He has infinite beauty, infinite youth, infinite power, infinite qualities.'

This maiden was a disciple of Bhavani Thakur, but untutored was Profulla—she could not give any reply. Yet, the great teachers of the Hindu Dharma knew the answer. God is infinite indeed ; but the infinite cannot be caught within the small compass of the human heart, as the finite can be. So the infinite Lord of the universe appears as the finite Krishna in the heart of a Hindu. A husband is more comprehensively finite. Hence, when the love is chastened, husband becomes the first step to the ascent to God. So to a Hindu wife, her husband is God. All other societies are inferior to the Hindu Society in this respect. Profulla was an ignorant girl, and

could not understand much. She said, 'I am unable to comprehend all those words. But, by the bye, you have not told me yet your name.' The companion said : ' Bhavani Thakur gave me the name Nishi (night). I am Nishi, the sister of Diva (day). I shall bring Diva one day and introduce her to you. But listen what I was telling you before. God alone is the supreme lord (husband). To a woman, god is her husband, and Sri Krishna is the Lord God of all. Then what need there is for two gods ?—Two lords ? How insignificant would it be if the little devotion of our little heart be divided into two ?'

P.—Tush ! No end of the devotion of a woman's heart !

N.—Nay, there is no end of a woman's love ; but love is one thing and devotion (Bhakti) is another.'

M.—Next, Bhavani Thakur initiated Profulla into the devotional practices.

First year, Bhavani Thakur did not allow any man to go into the house of Profulla, nor permitted her to speak with any man from outside. Second year, he removed the restraint in regard to her speaking with men, but did not allow any man to go to her house. In the third year, when Profulla got her head shaven, Bhavani Thakur used to go to her with his few selected disciples—and Profulla with her shaven head and downcast eyes used to hold religious conversations with them.

Then commenced the education of Profulla. She learned first Grammar, then Raghu (*Raghuvamsam*), Kumar, Nayshadh, Sakuntala,—a little of Sankhya, a little of Vedanta, and also a little of Nyaya."

Sri Ramakrishna.—Do you know what all this means ?—that knowledge cannot be attained without book-learning. That is the opinion of the author and persons like him. They think that first learning and then God,—to know God book-learning is necessary. But, if I have to make acquaintances of Jadu Mallik, what need there is of my knowing how many houses he owns or how much money he possesses or how much Government promissory-notes he holds ? First I ought to get entrance into his house somehow—either by means of prayer or even by being rebuffed by the porters—and make his acquaintance. Moreover, if I wish to know about his wealth and possession,—that I can know very well—and very easily—by asking Jadu Mallik himself. First Rama and then Rama's power and possession—the universe. That is the reason why Valmiki told *Mara*—first *Ma*, i.e., God, and then *ra*—the universe—His possession (*ayswarya*).

The devotees hear the words of the Master with rapt attention and wonderment.

M.—When Profulla's education was completed and she had passed some more days in devotional practices, Bhavani Thakur paid a visit again to Profulla. He came this time to instruct her in *Niskama karma* (motiveless work). He quoted from the Gita—

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ (1)

Then he gave out the three characteristics of non-attachment, —(1) sense-control (self-control). (2) non-egoism (selflessness) (3) dedication of the fruit of Karma to Sri Krishna.

Dharma cannot be practised without non-egoism. He quoted again from the Gita :—

प्रकृतैः क्रियमाणानि गुणैः कर्माणि सर्वशः ॥

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ (2)

Next comes the dedication of all the fruits of our deeds to Sri Krishna. He quoted again from the Gita :—

यत्करोषि यदश्नासि यज्जुहोसि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥ (3)

These are the characteristics of the *Niskama karma*.

Sri Ramakrishna.—These are very nice,—words of the Gita, —no one can contradict them. But there is one point. He has said only of dedicating the fruits of Karma to Krishna, but not of Bhakti to Krishna.

M.—No, it has not been explicitly told here. Next, arose the point how money should be used. Profulla said that all her wealth she would dedicate to Lord Sri Krishna.

“*Profulla.*—When I am dedicating all the fruits of my Karma to Krishna, then I should give all my wealth also to Him.

Bhavani Thakur.—All ?

P.—All.

(1) Therefore, do thou always perform actions which are obligatory, without attachment—by performing actions without attachment, one attains to the highest.

(2) The Gunas of Prakriti perform all action. With the understanding deluded by egoism, one regards one's self as 'I am the doer.'

(3) Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti do that as a offering unto Me.

B.—Then your work cannot be absolutely without attachment. If you have to strive for your food, the attachment will come in its wake. Therefore either you have to adopt beggary, or maintain your body with this wealth. Even in beggary there is attachment. Therefore you should maintain yourself with a portion of the wealth."

M. (To Sri Ramakrishna with a smile)—But this much is the calculativeness of the worldly.

Sri Ramakrishna.—Yes, that is indeed a shrewd worldly calculativeness. He who hankers after God takes a big jump. He cannot have the calculation that so much should be kept for the maintenance of the body.

M.—Next Bhavani asked Profulla how she would dedicate her wealth to Sri Krishna. Profulla replied that as Krishna was in all beings, she would distribute the wealth among all men. Bhavani approved of the way and quoted again from the Gita :—

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
 सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
 सर्वथा वर्त्तमानोऽपि स योगी मयि वर्त्तते ॥
 आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
 सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ (1) "

Sri Ramakrishna.—These are the traits of the best Bhakta.

M. (continues reading the book.)—"Next about God-realisation. Profulla had become *Devi Choudurani* now. It was the month of Vaysakha (April-May), seventh day after New Moon. Devi was sitting on a barge and talking with Diva. The moon had risen already on the sky. The boat was riding at anchor at the Ganges. On the roof of the barge were sitting the Devi and her two companions. The topic for discussion was, if God could be visible. The Devi said, "As the fragrance of flower is 'visible' to the sense of smell, so God is 'visible' to the mind. God is an object of mental perception !"

(1) He who sees Me in all things, and sees all things in Me, he never becomes separated from Me, nor do I become separated from him

He who worships Me as dwelling in all beings, being established in unity, whatever his mode of life that Yogi abides in Me.

He who judges of pleasure or pain everywhere by the same standard, as he applies to himself, that Yogi, O Arjuna, is regarded as the highest.

Sri Ramakrishna.—Yes, of mental perception ;—but not of this mind,—He is 'visible' only to the pure mind. It is not possible even with the least attachment for the sense-objects. When the mind is purified, you can call it pure mind or pure soul—all the same.

M.—Yes, it is spoken of later on that He cannot be perceived so easily by the mind. It was said that to see (perceive) God, a telescope was necessary, and Yoga was that telescope. Then, as it is in the Gita, she said that Yoga was of three kinds,—Jnana Yoga, Karma Yoga and Bhakti Yoga. Through the telescope of Yoga God can be seen.

Sri Ramakrishna :—These are very nice words—the words of the Gita.

M.—At last Devi Choudhurani met her husband. She had extreme love for her husband. She said to her husband. " You are my God. I was attempting to learn to worship another God, but I could not, you have occupied entirely the places of all gods."

Sri Ramakrishna (smiling): Attempted to learn, but could not. This is called *Pativrata Dharma* (extreme devotion and fidelity to the husband). This is also one of the ways.

The reading of the book is finished. The Master is laughing and the devotees are anxiously looking at him,—what next may fall from his lips.

Sri Ramakrishna (smiling):—That is not bad, *Pativrata Dharma*. If it is possible to worship God in an image, why not then in man. It is He who is playing in the form of man.

(To be continued.)

A STUDY IN THE MANTRA SHÂSTRA.

(Causal Shaktis of the Pranava).

BY

Arthur Avalon.

It is natural, given the difficulties of the subject and the mystery which surrounds it that strangers to India should have failed to understand Mantra. They need not, however, have then (as some have done) jumped to the conclusion that it was "meaningless superstition." This is the familiar argument of the lower mind which says "what *I* cannot understand can have no sense at all." Mantra *is*, it is true, meaningless to those *who do not know its meaning*. But there are others who do and to them it is not "superstition." It is because some English-educated Indians are as uninstructed in the matter as that rather common *type* of Western to whose mental outlook and opinions they mould their own that it was possible to find a distinguished member of this class describing Mantra as "meaningless jabber." Indian doctrines and practice have been so long and so greatly misunderstood and misrepresented by the foreigner that it has always seemed to me a pity that those who are of this Punyabhumi should through misapprehension malign without reason anything which is of their own. This does not mean that they must accept what is in fact without worth because it is Indian but they should at least first understand what they condemn as worthless.

When I first entered on a study of this Shâstra I did so in the belief that India did not contain more fools than exist amongst other peoples but had on the contrary produced intelligences which (to say the least) were the equal of any elsewhere found. Behind the unintelligent practice which doubtless to some extent exists amongst the multitude of every faith I felt sure there must be a rational principle since men as a whole do not continue throughout the ages to do that which is in itself meaningless and is therefore without result. I was not disappointed. The Mantra Shâstra, so far from being rightly described as "meaningless superstition" or "jabber," is worthy of a close study which, when undertaken, will disclose its value to minds free from superstition, of metaphysical bent and subtly-seeing (*Sukshmadarshin*). A profound doctrine ingeniously though guardedly set forth is contained in the Tantras of the Mantra Shâstra or Āgamas. This is an auspicious time in which to open out the secrets of this

Adhyatmik science. For here in this country there has been a turn in the tide. The class of Indian who was wont to unite with the European critic of his motherland in misunderstanding and misrepresenting her thoughts and institutions, is to Her good fortune gradually disappearing. Those who are recovering from the dazzle produced on its first entrance by an alien civilization are able to judge aright both its merits and defects as also to perceive the truth of the saying of Schiller "Hold to your native land for your strength comes from it." *Ans vaterland ans teure schliess dich an Da sind die starken wurzeln deiner Kraft.* Again in the West there is a movement away from the materialism which regarded that alone as "real" which is gross sensible matter ; and towards that standpoint whence it is seen that thought itself is a thing which is every wit as real as any external object. Each is but an aspect of the one conscious Self whence both mind and matter proceed. This Self or Chit is the Soul of the universe, and the universe is Chit which has become its own object. Every being therein is Mantra ; that is Chit manifesting as "Sound" or motion which proceeds from Nāda-shakti. This Western movement is called by its adherents "New Thought" but its basal principles are as old as the Upanishads which proclaimed that all was Feeling-consciousness (Chit) and therefore what a man thought that he became. In fact thought counts for more than any material means whatever. I am not however here entering upon a general defence of so immense a subject for this cannot be compassed in an article such as this. The present note is but a short summary of the result of some enquiries recently pursued in Kashmir with a view to ascertain the notions of the Northern Shaiva school on several matters which I had been studying in connection with an intended work on the wakening of the spiriline energy or Serpent Power. I was already aware as the Kulārṇava Tantra (one of the foremost Tantras of the "Bengal" school) indicates, that the Shaiva Darshana and not Shankara's exposition of Vedānta is the original philosophical basis of the Shākta faith though some who call themselves Shāktas seem now-a-days to have forgotten it they were ever aware of that fact. In Kashmir, Kula Shāstra is, I believe, another name for the Trika. But amongst several other objects in view I wished to link up the connection of certain Shaktis mentioned in the Kriyā portion of the Shāstras with the thirty-six Tattvas of the Shaiva school. Their position in the scheme not being in all cases clear to me according to the information previously at my disposal, I have worked the matter out in more detail in the work which is now in the press, but the present article will summarise conclusions on certain points.

Being (*Sattā*) is of two kinds, formless (*Arūpa*), and with form (*Rūpa*). In the first the "I" (*Aham*) and the "This" (*Idam*) or universe representing the *Prakāsha* and *Vimarsha* aspects of experience are one. Shiva and Shakti exist in all the planes. But they are here undistinguishably one in the embrace of the Lord (Shiva) and "the Heart of the Lord" (Shakti). Shiva is *Chit*. Shakti is *Chidrūpinī*. He is Para and She Parā. This is the Perfect Experience which is *Ānanda* or "Resting in the Self" (*Svarūpa vishrānti*). Shiva then experiences the universe as *Parāshakti* that is *Parānāda* and *Parāvāk*. This is the love of the Self for the Self. The Supreme experience is the bliss of unalloyed Love. The *Idam* then exists as *Parāshakti*. The two aspects are as it were one (*Ekam tattvam iva*) to use a phrase in the *Ahirbudhnyā Samhitā* of the *Pāñcharātra Āgama*. The "Supreme Sound" and "Supreme Speech" are thus the Perfect Universe which is the supreme *Kailāsa* and *Goloka*; for "Go" means "sound." This is the supreme unitary experience in which though the "I" and the "This" do not cease to exist they are both in their *Svarūpa* and thus mysteriously coalesce in one unity of Being which is the "Two in one." The whole process then of creation, that is the rise of imperfect or dual experience, is the establishment through the negation of Shakti (*nishedha-vyāpārārūpa-shakti*) of a diremption in the one unitary consciousness whereby the *Aham* and the *Idam* which had then existed, coalesced in one, diverge in consciousness until in our own experience the "I" is separated from the "This" seen as objects outside ourselves.

The process of manifestation of Mantra is that of cosmic ideation (*Srishtikalpand*) in which *Jñāna Shakti* first merely formulates as thought the outlines of the limited universe which is about to emerge from and for consciousness, and which is called the "thinkable" (*mantavya*) which through *Nāda* which is *Kriyāśaktirūpa* moves towards the "speakable" (*Vāchya*) with which again consciousness identifies itself as *Vindu* which is characterised by a predominance of activity (*Kriyāpradhānya lakshana*). Diversity (*Prithag-bhāva*) is then produced by *Vindu* as *Makāra* in the *Māyā Tattva*. Shakti as *Ukāra* creates objects (*Prameya*) as separate existences and by the completion of the *Tattvas* objectivity is completely revealed as *Akāra*. To describe however adequately this grand system of *Ābhāsa*, as it is called, would require a full exposition of the Northern or monistic Shaiva Darshana on which the Shākta doctrine and practice of the *Āgamas* is based. I can here only indicate shortly the Shaktis of the *Mūla Mantra* or *Pranava* which are the correspondences from the Shakti aspect of the Shaiva

Tattvas. The accounts of the Shaktis vary but such variance is rather due to the fact that some accounts are fuller than others than to any substantial difference in principle.

The gist of the matter may be shortly stated as follows:—In creation, the three Shaktis, Jñāna, Ichchhā, Kriyā, manifest. These are represented by the divisions of the Mantra which fall within the general terms Shakti, Nāda, Bindu. “What is here is there,” and these Shaktis of the Lord (Pati) appear as the Gunas of Prakriti in the Pashu ; or as it has also been said Jñāna and Kriyā with Māyā as the third appear as Sattva, Rajas, and Tamas of the Purusha-Prakriti stage which is the immediate source of the consciousness of the Pashu. The creative consciousness (Shakti) projects the universe as all-diffusive Consciousness (*Sadākhya Tattva*) which objectively considered is all diffusive “Sound,” that is movement (Nāda). Here the emphasis is on the Aham, which is yet coloured by the Idam as the universe faintly rises into the field of the changeless consciousness. Consciousness then identifies itself with the clearly perceived Idam and becomes Bindu. Here the emphasis is on the Idam with which consciousness becomes a point (Bindu). Then the evolving consciousness holds the “I” and the “This” in equal balance (*Samānūdhikarana*) at which point Māyā Shakti, which is the sense of difference (*Bhedabuddhi*), intervenes to separate the Aham (as Purusha) and Idam (as Prakriti) hitherto held as parts of the one Consciousness and the divisive power of Kalā Shakti breaks up the universe so separated from the Self into that plurality of objects which is our ordinary wordly experience. The universe which in the Purusha Prakriti stage was seen as a whole though different from the Self is now also seen as separate but as a multitude of mutually exclusive beings.

There is first a five fold division of the “five rays” of Om, namely, A U M Nāda Bindu, Shānta. The Prapanchasāra Tantra says that Jāgrat is Vija, Svapna is Bindu, Sushupti is Nāda, Turīya is Shakti and the Laya beyond is Shānta. This is the simplest form of statement setting forth one Shakti for each of the Varnas, and the Chandra Bindu. In other words from Shiva-Shakti (which includes all the Tattvas down to the appearance of the three Devatās) these latter are produced. There is next a seven-fold division. Parā-samvit or Paramashiva is not technically accounted a Tattva, for the Supreme Experience is Tattvātīta. But if we include it as the transcendental aspect of the Shivatattva from which the Ābhāsa proceeds we get the number seven counting Purusha and Prakriti as two. The number seven is of frequent occurrence ; as in the case of the seven Shivas, namely,

Parashiva, Shambhu and the five Mahâpretas ; the seven Shaktis of the Omkâra as given in the Shâradâ Tilaka ; the seven Shaktis Unmanî and the rest as given in the Commentary of Kâlîcharana on the Shatchakranirûpana chapter of Pûrnânanda Swâmi's work entitled Shritattvachintâmani published as the second volume of my Tantrik Texts ; and the three and a half coils of Kundalinî of which the Kubjikâ Tantra speaks which when uncoiled and divided by its diameter gives seven divisions ; because it would seem of the dualism of consciousness thus effected.

The Shâradâ speaks of six Shaktis which with the Parameshvara who is Sachchidânanda make seven namely :—Shiva, Shakti, Nâda, Bindu (Kârana), Bindu (Kâryya), Nâda (Kâryya) and Vîja. The other seven Shaktis above mentioned are Unmarî (or Unmanâ) Samanî (or Samanâ) Ânjî, Mahânâda (or Nâdânta), Nâda, Ardha-chandra and Bindu. If in the first series we take Kâryya Nâda which is described as the Mithasamavâya (mutual relation) of Shivarûpa, Kâryya, Bindu and Vîja which is Shaktirûpa as the correspondence in this scheme of the Shaiva Shuddhavidyâ Tattva with its Samânâdhikarana then this series represents all the Shaiva Tattvas up to and including Purusha-Prakriti. The same remarks apply to the second series of Shaktis or causal forms (Kâranarûpa). The first is described by Kâlîcharana as the state in which all mindness (Manastva) that is ideation ceases. Here there is neither Kalâ nor Kâla for it is " the sweet pure mouth of Rudra " (Shivapada). The second is the cause of all causes (*Sharṇakâraṇakâranam*). The third which is also called by him Vyâpiki Shakti appears in the beginning of creation. Mahânâda is the Kârana Nâda which is Kriyâ Shakti and the first production of Nada. Shakti as Nâda is a development of the latter which is transformed into Ardha-chandra and then Bindu.

These Shaktis (as well as two others with AUM, making together twelve) are explained according to Shaiva views in an account extracted from the Netra Tantra with Kshemarâja's Commentary and from the Tantrâlôka. There the Shaktis are given as Unmanâ, Samanâ, Vyâpikâ (or Vyâpinî) anjanî, Mahânâda, Nâda, Nirodhinî, Ardha-chandra, Bindu, Makra, Uçâra, Akâra. The Sanskrit passages here given are the summary in his own language made for me by the Kashmirian Pandit Harabhatta Shâstri of Srinagar.

"When the Supreme Shiva beyond whom there is nought, who is in the nature of unchanged and unchangable illumination moves forth by His will such (willing movement as) Shakti (though in fact) inseparable from Him is called Unmanâ. Her

place is in the Shiva Tattva (*Anuttara Paramashiva avichala-prakāśhātmā yadā ichchhayā prasaratī sā Shakti shivād abhinnaiva Unmanā ityuchate ; tat-sthānam Shiva-tattvam iti*).

"When the Unmanā Shakti displays Herself in the form of the universe beginning with the Shūnya and ending with Dharā formulates as mere thought the thinkable, then She is called Samanā as well as Shakti-tattva" (*Yadā unmanā-shaktih ātmānam kshovayati shūnyādindā dharāntena jagad-ātmāna sphurati mantavyam mananamātreṇa śūtrayati, tadā samāna ityuchyate Shakti-tattvam iti cha*). "This Sairanā Shakti Herself is called Vyapinī when She operates as the Power which withdraws into Herself all thinkables which are Her creation. She resides in the Shakti-tattva" (*Samanā shaktir eva svamantavye Samhārapradhānatvena Vyāpinī ityuchyate eśhā shaktitattve tishthati*). "It is again the same Samanā Herself who is called Shakti when Her operation is chiefly creative in regard to Her own thinkables. She resides in the Shakti-tattva and is also called Anjanī because of Her being coloured (by association) with the thinkables" (*Samanaiva sva-mantavye srishti-pradhānatvena shaktir ityuciyate eśha shakti-tattve tishthati mantavyauparaktatvāch chā anjanī ityapi uchyate*). "When Shabdabrahman moves forth with great strength from Its Shiva form then the very first sound (produced thereby) which is of the nature of a vibration produced by a sounding bell is called Nādānta (i.e., Mahānāda). It resides in the Sadāshivatattva" (*Yadā Shabdabrahma shivarūpād ativegena prasaratī tadā prathamataram ghāntānurananātmā shabdo nādāntah ityuchyate Sa Sadāshiva-tattve tishthati*). "When Shakti fills up the whole universe with Nādānta then She is called Nāda. And this also is the Sadāshiva Tattva because of the equality therein of the "I" and the "This" (*Nādāntena Yadi vishvam āpūrayati tadā Nādah ityuchyate sa cha ahantedantayoh samānyadhikaranena sadāshiva-tattvan iti*). Samānādhikarana in its technical sense is the function of the later developed Shuddhavidyā Tattva. Apparently its original is here represented to be the function of the earlier Sadāshiva Tattva in which the duality of the Aham and Idam first manifests.

When Nāda after having ceased to operate in its universal scope, does so limitedly (or particularly) then it is called Nirodhinī. This Shakti rests in the Sadāshiva Tattva (*Nado Yadā ashesha-vyaptim nimajya adharam vyaptim unmajjayati tadā Nirodhinī ityuchyate sa sadāshiva tattvam ālambate*). "When Nāda is slightly operative towards the creation of the "speakable" it is called Ardhachandra which is in Īshvara Tattva, (*Nādo yadā ishah vāchyam eśham shrayati tadā ardhachandra ityuchate*

ishvara-tattve.) Then " Parâ-Shakti Herself is called Bindu when She is in the nature of inseparate illumination in regard to the whole range of the speakable " (*Paraiva shakti yadâ samastavâchye abheda-prakâsha-rupatâm grihnâti tadâ bindu ityuchyate sâ Ishvara tattve tishtathi*).

Makâra or Rudra Devatâ is defined :— " When Bindu causes diversity to manifest it is called Makâra and It moves in Mâyâ Tattva " (*Yadâ binduh prithag-bhâvam âbhâsayati tadâ makâra Ityuchyate sâ cha Mâyâ-tattve*) "When Shakti creates objects as separate existences then She is called Ukâra. It resides in the Prakriti Tattva " (*Yadâ prameyam prithag-bhâvena unmeshayati tadâ Ukâra ityuchyate sâ cha prakriti-tattve tishtathi*) " When the creation of the Tattvas has come to an end, then because objectivity is completely revealed (Shakti as) Mântri Kalâ (that is the creative art or process considered as " Sound " or Mantra) is called Akâra " (*Tattva-sargaya nivrittir yadâ jâyate tadâ prameyasya Pûrnatayâ prakâshanâ' akârah iti Mântri Kalâ uchyate*.)

The extra five Shaktis enumerated in this account are due firstly to the inclusion of A U M ; secondly to counting Vyâpinî and Anjan' separately instead of as being the Nimesha and Unmesha aspect of one Shakti; and thirdly the sevenfold series would appear to include Nirodhinî also called Nirodhikâ in Nâda of which it is a more particularised development. Nâda would appear in the fuller series to represent Sâmanyaspanda of the lower emanation. For just as in the region of ideation the evolution is from infinite consciousness to the general and thence to particular ideas ; so from the corresponding objective or Mantra aspect which is that of Shâtopaya Yoga, motion commences from the unextended point first as general then as particular movement at length developing into the clearly defined particularity of speech and of the objects which speech denotes. The rhythmic vibrations of objects is the same as that of the mind which perceives them since both are aspects of the one Shakti which thus divides Itself

Namaste ravalena tattvâbhidâne.

SOME ASPECTS OF SWAMI VIYEKANANDA'S THINKING.

BY

P. V. Aghoram, B.A., B.L.

Swami Vivekananda's historical consciousness was wonderfully rich and complete. With equal love of details and of the whole he went into the study of the histories of the various peoples of the world. His memory for facts, strengthened by his self-restraint and mental austerity was of immense help to him. It is said of him that monumental works in history were thoroughly mastered by him, words and all. Nor was the dramatic power which he threw into the pictures of the rise and fall of Empires to be forgotten. He had the historic imagination developed to such a high degree as to make the ruins and relics of ancient seats of dominion thrill again with the life of the olden days when their influence was great in the world.

The greatness of extinct civilisations, and the special contributions they made to the progress of the world were matters of constant interest to him which he dealt with in the form of overreaching, and highly suggestive generalisations. But never to be ignored, according to him, is the flow of the thought and culture of the East into the West, in the centuries which are regarded in the European conception as mediæval. He never wearied of portraying the rising importance of Europe and the assimilation of many-sided Eastern culture by her in the wake of the Moorish settlement of Spain. Unquestionably that was the brightest period of Spanish history.

The art and learning of Europe in mediæval times organised and controlled by the clergy and the monastic orders was supreme proof of the triumph of ecclesiastical organisations in guarding the welfare of lay-folk. Some of the greatest art productions of mediæval Europe owe the generating impulses to the catholic church. It has been well said that a laity perpetuates its greatness by progeny; but a monastic order stamps its influence on posterity pre-eminently, by the marvels of architecture. So it seems to have been in mediæval Europe and in Buddhist India.

The progress of modern Europe, through its new political vision, the vast growth of its wealth and resources, its national integrations, its active social and educational movements, the amazing increase of its scientific discoveries and inventions were subjects on which he dwelt with characteristic energy. He saw in them the heights to which nations could rise by steady and unwearying action. He saw in modern Europe, a faithful descendant of ancient Greece with her intense vigour but narrow sympathies; he wished that his

country might absorb the dauntless enterprise, the enthusiasm and the reforming energy of modern Europeans and apply them to the solution of her problems. But he could not help noticing the incompatibility of the traditional Christian faith with the spirit of modern scientific and literary progress in Europe. He could see in every step taken to advance the material and intellectual interests of Europe only a bomb thrown on the house of the Christian faith : by a quick stroke of comparison he drew the difference between the Christian religion and the Hindu and Islamic religions, which have never in the whole course of their history resisted the advance of truth and knowledge. The social individualism and the religious communism of Europe sharply contrasted with the social communism and the religious individualism of India. He again emphatically denounced the instinct of exploitation dominating the aggressive civilisation of Europe, which has led to the extermination of conquered races in many parts of the world. The Aryan scheme of the absorption of conquered races into the ranks of the conquerors, and the slow elevation, in mental and moral life of the conquered, under the caste conception, appeared to him a better and much more humane solution of the relation between superior and inferior races.

Religion had become a handmaid of politics in modern Europe. The principle of conformity which had been the governing policy of European countries was dangerous to soul growth. Inhuman persecutions had arisen under it and political interests had been advanced by the shedding of human blood. America had become in modern times the home of those who were persecuted for their religious convictions and those who were crushed out by economic exploitation in Europe. The saving power of America had become manifest to an extraordinary degree in this way ; certain relics of original race-movements could be detected by his discerning eye, like some pieces of wreckage stranded on the shore after a huge storm has passed. Features of the Slavonic race in certain parts of Russia bore, to him, a close resemblance to those of people in certain parts of Dravidian India.

Not for one moment was the significance of the neo-renaissance in Europe with its research of Eastern scholarship and its greedy absorption of the religious lore of India lost upon him. Schopenhauer's words had the mark of prophecy in them. The revolution in aspirations, which was bound to come over Europe in the wake of this, would exceed that of the older renaissance which ushered in the modern era for Europe. The world-weariness of European countries was a patent fact ; that expressed itself in the tragic intensity and seriousness at the bottom of European life, while fun and frivolity were kept on the surface. They contrasted with the true spirit of joyousness of Eastern peoples, which formed the underflow of their life,

European civilization had brought into notice the capacity for the exercise of power among its peoples. The humaner virtues were in danger of being disregarded. Their comparative newness was responsible for it ; mercy, love and gentleness, are qualities which develop at a very ripe stage in the growth of nations and peoples. While the habit of combinations was steadfastly cultivated by European peoples, the ends they served were not commensurate with the means employed. They savoured too much of the spirit of ' every man for himself and the devil take the hindmost ' ! Capacity had been too highly exalted above goodness. The culture of the West can but stand and cry " to him who hath shall be given ; from him who hath not shall be taken away even that he hath. " The growth of civic and national freedom in Europe had not succeeded in protecting smaller interests. The gold standard was making the rich, richer, and the poor, poorer :—modern revolutionary movements for bettering the conditions of working folk over Europe and America were a hopeful sign of the times. Personally, he could see the socialistic point of view, not because it was perfect, but because half a loaf was better than no bread. But while he sympathised with all practical schemes of human progress, he could not accept without scrutiny the metaphysical and philosophical growths of Europe, embodying the aims and ideals of human societies. Positivism or agnosticism, materialism or nihilism, utilitarianism or psychism had all their dreaded pitfalls for the human intellect and heart. Their failure to interpret the relation between the microcosm and the macrocosm had been a proof to him of the incipency of the European intellectual civilization. The matadores of these varied creeds were deepened and broadened by the Swami's intellectual depth and brilliancy. The " ultimate progress " of the positivists was as impossible as " hot ice " or " dark light " ; while the Hindu theory of the cyclic movement of events in the universe answered satisfactorily the greatest number of objections to it. The utilitarian or any other criterion of truth which seeks to barter it off in the measure of something else, did not so fully enter into the nature of truth, as the Hindu theory of there being no external test for it.

Befitting his character as a religious teacher, he was deeply interested in the history of faiths in the world. He had by an unerring intuition come early to believe in the transformation that faiths undergo when they pass into the hands of new races and new tribes. That the preacher follows in the footsteps of the pedlar was, historically speaking, axiomatic for him. Thus the higher criticism of the Bible helped him to trace the elements that had gone into the making of the Christian faith. The statement that ' Indian and Egyptian ideas met at Alexandria and tinctured by Hellenism and Judaism, ' went forth into the world as Christianity, was worthy to ponder upon for historical researchers of the Christian faith. The

spectacle of the spread of Christianity through the Roman Empire was one of consuming interest for him. The brutal civilisation of the Roman Empire had been dumb-founded by the Christian story of the crucifixion ; this epic brutality carried the Christian faith through the Empire ; nor was the humanitarianism, and the promise of a brighter heaven to the poor and lowly of all mankind, to be without their influence on the subject population of the Colonies, on whom the yoke of Empire pressed hard.

Nor did the European self-complacent doctrine of race-superiority pass him by unheeded. He was stern in his repudiation of such claims, scathing in his reproof. The white-skinned Aryan ancestor, the yellow-skinned Mongolian ancestor and the dark-skinned Negritoid were all valuable as making for human progress. The strength of the Tartar could not be ignored in history. He was the wine of the race, giving energy and power to every blood. But conscious as he was of regional and historical influences on the character of races, he could not be blind to the fact that the ultimate unity was psychological, and that ideals could be expressed through all races.

The achievements of the human race on the globe often found expression in an illuminating synthesis in him. "Asia laid the germs of civilisation, Europe developed man, America is developing woman and the people." "For patriotism, the Japanese, for purity the Hindu, and for manliness the European ; there is none who understands the glory of being a man as does the Englishman."

The apparent anomaly of the spiritual domination of the world by fallen countries was never for one moment absent from his mind. In ancient times the fallen Jews had overwhelmed the Roman Empire. In modern times the thought and culture of India was capturing the citadel of English civilisation. The early Jews, hemmed in on all sides by Hellenic and Roman influences, concentrated their strength on the preservation of their culture, and out of such conservation arose the wave of reform with Christ as the leading figure. Out of a similar conservation, the spiritual genius of India expressed itself with renewed vigour, at every crisis of its national history, and the last of her self-expressions was seen in Sri Ramakrishna.

Vivekananda was a faultless interpreter of the instincts of human societies. Thus, to the question, if cannibalism could have been a normal state of life in societies at any period of history, his answer is clear. Either as a religious sacrifice, or in war out of revenge, human beings might have been eaten. Man, being gregarious, could not otherwise aim at the life of his fellow-being. Kropotkin's 'mutual aid' had not been written when the Swami made the pronouncement. But his intuition gave him the right judgment.

Regarding India, the Swami was a mine of research and scholarship. The question of Greek influence on Indian art has been grappled

with by him with insight and accuracy, the shortsightedness of the European theorists being well brought to our notice. The priority of Buddhism to the Gita is knocked on the head by him, by showing the harmony of faiths and creeds established in the Gita and its singular omission of Buddhism, a thing, so entirely at variance with its note of universality. Even the teachings and the language of other portions of the Mahabharata reflect the tone and language of the Gita. The *Siva Lingam* and the *Salagramam* are not phallic emblems, but modified forms of ritual of the old Vedic rites described in the Atharva Veda Samhita.

The modern corruptions of Hinduism were in many parts Buddhistic in origin. Buddhistic absorption of uncivilised races into its fold was inimical to the pristine purity of the Aryan faith or its rebel-child. The gorgeous festivities in public worship were not part of the older Hinduism ; nor could the lowering of the standard of culture by Buddhist democratisation be ignored. The Guptas saved the national culture from decay by rehabilitating Hinduism. The popular features of Buddhist culture at the same time, unconsciously filtered into the Hindu religion (e g, the growth of the Puranas). The absorbing power of the Hindu religion was immense. Its fight was only in self-defence. It had true growth, because it never shut its eyes to the truth, from whatever source it came. Then the metaphysical statement of Hinduism was vitalised by the heart and compassion of the epoch-making preacher. Thus Buddha's heart had made the philosophy of Kapila live.

The Mahomedans had become absorbed on Indian soil. The two civilisations coalesced. Each became completed by the other. The democracy of the Islamic faith influenced the Hindu religious revivals. The humaner features of Hindu culture, and the transcendental love and philosophy of its religion flowed into the Mahomedan life and faith. Sufism is an offshoot of Vedantism. The administrative inferiority of the Mahomedans could not bear a moment's scrutiny. Some of them were very sober and large-hearted reformers. Their Governments could challenge comparison with the political administration of Europe during those periods; nor was their acceptance of India, as the home of their aspirations, without its benefit for Indian material and industrial progress.

Nowhere was the Swami clearer in his grasp of the issues of his country's history than in his understanding of the political revival of the Mahrattas. Sivaji's career was a vindication of our national life. He was a close student of this movement and knew that the task of rewriting its history, after an impartial study of different schools, was with the Indian people. This was a field which Hindus should capture. A national history keeps a people well restrained and makes them the responsible custodians of past culture. By his searching study and by direct observation of different parts of the

country he came by a lot of new materials relating to the progress of the Hindu faith in the historic period. The Vallabhacharya recension was an offshoot of Bengal Vaishnavism. The Vaishnavism of Rajputana bore a close resemblance to that of Bengal, because intimate connection existed between those two provinces in those times. The Rajput struggle to recover Gaya from the hands of the Moslems was not without its meaning. The spread of Vaishnavism in the Mussalman period fostered the feeling of religious abandonment, which upheld the Hindus in the disintegrations of that era. Vishnu, the protecting and beneficent God, was more an object of adoration during these troublesome times, than Siva, the sublime God.

(To be continued.)

THE PRESENT CRISIS IN HINDU SOCIETY.

BY

K. S. Ramaswami Sastri, B. A., B. L.

(Continued from page 215).

In mediæval India, however, our decline began after *tamasic* qualities began to preponderate and after mutual jealousies enabled invading hordes to pour through the north-western passes and prey on the defenceless wealth of India—defenceless not because of lack of power but because of supineness and hatred within the fold (अलस and द्वेष). By our disloyalty to Dharma, by our unregulated lives, by our thinking of our little selves instead of surrendering them to our country and God and thereby realising them in their true dignity and glory, by not realising that he that loses his life for his country and God shall find it, all of us became *Tanasa karthas*. What does the blessed Bhagavan say about them ?

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

Every syllable of this verse has been, and is, applicable to us for centuries past. Yet, through all the rolling centuries, the blessings of our great ancestors and the compassionate grace of the Lord have been upon us. We are the heirs of all the great sages of our holy land and we have never been utterly deaf to the call of *Dharma* and *Moksha*. Through the din of ceaseless battles and the clamour of worldly life the melodious strains of the *Murali* (flute of Sri Krishna) have been heard by us with thrilled ears and unrap-tured hearts. How else can you explain the wonderful phenomenon

of a ceaseless succession of great sages, saints and seers, of artists, poets, musicians, sculptors and architects, of patriots and chivalrous soldiers lighting up with the splendours of their aspiration and achievement century after century even after our decline began? How else can you account for the unmistakable and wonderful fact that the bulk of our great literature is devotional in its expression or in its inspiration? All that we have to set right is only in the way of the expulsion of the few invasive *Tamasic* qualities that have corrupted our individual and national life. India was never subdued in her soul and never shall be. We must thank Providence in a mood of reverent and solemn thanks-giving for having placed us under the benign sway of England at this important juncture and supreme crisis of our national life. When the humanity of the future lets its vision sweep over the ages, she will see the great forward and majestic flow of the waters and will not deign to notice the eddies here and the backwaters there. She will bless England for the liberation of the human spirit that she is achieving in India. Is it not providential that the two great divisions of the Aryan race should meet in India—their holy ancestral home—and fraternise with each other and strive for mutual uplift and inspiration? England—the champion of freedom, the emancipator of slaves, the ever-vigilant protector of the downtrodden and the oppressed—has brought to us the gift of a rational study of nature, the historical method, national spirit, lofty ideals of citizenship and patriotism, constitutional Government, democratic ideals, and political genius. As stated by me elsewhere, “India’s power of imagination, emotional refinement, spiritual insight and rapture, and meditative passion is alive and in vigorous life, and England will receive from her elder sister her message of the unity and divine purpose of life, of divine immanence, of the sovereignty of love, of the spiritual kinship of all, of *Ahimsa*, of *Santhi*, of universal toleration, and of the love of God being the crowning glory of life. England will teach India the art of citizenship; India will convey to her the art of life.” This Indian renaissance will be national in its origin and development but will receive full scope for its self-expression by the fostering care of England—like a radiant and heavenly flower which springs from the soil bringing all its richness of perfume and loveliness of form from the earth and the embosoming air and which the gardener helps to grow by removing weeds and insects and by destroying all elements deadly to its life and its perfect growth.

In this process, however, we have to be on our guard against some of the dangers and excesses of the modern Western civilisation. Otherwise we shall be overwhelmed and subdued in our soul by it and become the camp followers of others and degenerate into mere invertebrate scum of humanity. There shall be no self-surrender, except at the lotus feet of God. Towards everything else we shall not

bow our heads but shall stand with heads erect and shining eyes on the pedestal of our manhood. We shall adopt an attitude of self-respecting and discriminating assimilation, an attitude of free exchange of civilising ideas and uplifting elements *inter pares*. What are these elements of danger and excess that we must guard against, elements that till now we have not been wisely guarding ourselves against in our blind and unseeing love for the beneficent and uplifting elements in Western civilisation? I refer at the very outset to the immense and increasing influence of a pseudo-scientific attitude of mind. Great have been the blessings of science to the human spirit. The boundaries of knowledge have been pushed back on all sides; comforts unknown and even unimagined before lie about our very feet; the earth has shrunk to a small measure through the potent magic of the telegraph, the telephone, the railway, the steamship, and the aeroplane; and more than all the sense of mastery over the forces of nature, of our power to

"Rift the hills, and roll the waters, flash the lightning, weigh the Sun"

is the greatest of the many gifts of Science to us. But if she goes beyond her sphere and meddles with the mysteries too subtle and too holy for her test-tube and her crucible, her search-light and her microscope, we must tell her:

"Thou pratest here where thou art least;
This faith has many a purer precept,
And many an abler voice than thou."

The limits of my subject forbid my going into this question in detail, but in modern India Science has become a devouring ogre as in other countries. It has been regarded as having demolished the theory of design in creation, the rule of Providence, the existence of Gods, and the reign of mystery. I shall quote only two passages here to dispel such misconceptions. Maurice Maeterlinck—one of the greatest geniuses of Belgium, that noble country which though small in size has an unconquerable soul—says:

As the artificial mysteries vanish, so will the ocean of veritable mystery stretch out further and further; the mystery of life, its aim, and its origin; the mystery of thought."

Sir Oliver Lodge says:

"I feel sure that the ultimate position will not coincide with the complete rejection of all that has been called marvellous—the intervention in human affairs of intelligences and powers not merely and in the ordinary sense human."

Hence we have to guard against the danger of science being made a fetish and being allowed to destroy *Dharma*. The second aspect to be borne in mind is the democratic tendency of the age. "The tide of democracy is rolling on and no hand can stay its majestic course," said a great political leader of England sometime ago. But the excesses of democracy are as ruinous to the fair flowers of

civilisation and refinements as the excesses of absolutism. The conversion of the heart is more important than the substitution of one machinery for another. This is a truth that we are always in danger of forgetting. Mr. L. T. Hobhouse says in his memorable book on *Democracy and Reaction* :

" Self-Government is not in itself a solution of all political and social difficulties. It is at best an instrument with which men who hold by the ideal of social justice and human progress can work, but when those ideals grow cold, it may, like other instruments, be turned to base uses. In the immediate future much will doubtless have to be done towards the perfections of the democratic machine, yet the fundamental reform for which the times call is rather a reconsideration of the ends for which all civilised Governments exist ; in a word the return to a sane measure of social values."

This is what Dharma does for us—to give us a divine government preserving our human regulations from corruption and from becoming instruments of evil. The third menace that we have to guard against is the materialism of the age—its desire and hunger for the good things of life and its ceaseless hurry towards an unknown goal. We must never sacrifice our immemorial reposefulness and self-composure.

मनःप्रसङ्गः सौम्यत्वं मौनमात्मविनिग्रहः

(Gita, chap. XVII.)

Edward Carpenter says :

" Will you rush past for ever insatiate and blind,—hurrying breathless from one unfinished task to another, to catch your ever-departing trains—as if you were a very Caindying from His face ?"

" The world is too much with us ; late and soon,
Getting and spending we lay waste our powers ;
Little we see in Nature that is ours ;
We have given our hearts away, a sordid boon !"

We have lost our ancient Indian dower of repose and inward happiness. Again, the covering fear of poverty that is a characteristic of materialism is mesmerising us. We must, while increasing our national and individual wealth, preserve our virtues of charity and self-sacrifice, and our reverence for the homeless, wealthless, kinless *yathi* (ascetic) as the highest type of manhood.

Professor James says :

" We have grown literally afraid to be poor. We despise any one who elects to be poor in order to simplify and save his later life. If he does not join in the general scramble and part with the money-making market, we deem him spiritless and lacking in ambition. We have lost the power even of imagining what the ancient idealisation of poverty could have meant ; the liberation from material attachment ; the unbribed soul ; the manlier indifference ; the paying our way by what we are or do and not by what we have ; the right to fling away life at any moment irresponsibly—the more atheistic trim,—in short, the moral fighting shape

when we of the so called better classes are scared as men were never scared in history at material ugliness and hardship, when we put off our marriage until our house can be artistic, and quake at the thought of having a child without a banking account and doomed to manual labour, it is time for thinking men to protest against so unmanly and irreligious a state of opinion. I recommend this matter to your serious tendering, for it is certain that the prevalent fear of poverty is the worst moral disease from which our civilisation suffers."

Let it not be said of India that in her efforts to assimilate Western civilisation she has caught its moral diseases. Let us remember the following recent words of Sir Rabindranath Tagore and try to assimilate the best elements of the Western civilisation without becoming subdued in our soul. He says of Japan :

" The whirlwind of modern civilisation has taught Japan as it has the rest of the world, and a stranger like myself cannot help feeling, on landing in your country, that what I see before me is the temple of the modern age, where before the brazen images an immense amount of sacrifice of life is offered and an interminable round of ritualism is performed. But this is not Japan. Its features are the same as they are in London, in Paris, in Berlin, or in the manufacturing countries of America. Also, the men you meet here for the first time have the same signs of the push and full of the rotating machine wheels of the present age they jostle you, they drag on with the rush of the crowd, they rapidly take note of your exterior, and offer their exteriors to be taken in snapshots But I must not lose heart. I must seek and find what is true in this land—true to the soul of the people—what is Japan, what is unique and not merely a mask of the time."

It is absolutely necessary for us to harmonise the great racial ideas of our society and the great elements of Western civilisation. Unity of knowledge and experience is essential in the realm of the mind. Rational beings cannot have their minds as lumber-rooms where all sorts of ideas can be heaped pell mell. There is an inexorable law of competition of ideas, of struggle for existence and survival of the fittest among them. Our individuality and greatness depend upon our power of harmony and our wise receptiveness and capacity for healthy reaction.

But as a matter of fact, how do we stand at the present day? We have not the slightest realisation of the great dreams and ideals of the race. We have not an atom of wise receptiveness. Our mind is not a beautiful and heavenly flower-garden of ideas, which is tended with jealous love and care by the soul,—the divine gardener. But it is

" An unweeded garden

That grows to seed ; things rank and gross in nature

Possess it merely. That it should come to this ! "

Our thoughts are in a ferment ; and " the native hue of our resolution is sicklied over with the pale cast of doubt ". Is it wonderful that our society is torn by schisms, disunions, hatreds, and a thousand other devitalising forces.

अन्तरिक्षद्राणि भूयांसि कंठका बहवो बहिः ।

कथंकमलनालस्य माभूवन्मंगुरा गुणः ॥

It is not my object here to rouse any bad feeling or create bad blood by indulging in any violent criticism of the various destructive and devitalising agencies and movements in operation in modern Hindu Society. My aim is rather to place the immemorial and eternal Hindu social and spiritual ideals in as proper a light as possible, because I firmly believe that they are so true and lofty that if they have a real chance of being heard they will be able to dislodge from the throne of our minds the many usurping beliefs and ideas and fads that have occupied it. I shall hence pass in review as briefly and with as light a touch as possible the various outside agencies, the protestant movements within our own society, and the increasing rottenness within the large conservative fold itself, because the present crisis in our society is due to the combined operation of all of them. As for the outside agencies like the various missions, etc., we have no quarrel with them. They consist of pious and sincere workers who effect social disturbances with the best of motives. Some may say that all men and women are equally dear to God as His children ; that if people lead devout and ethical lives it does not matter whether they are labelled as belonging to this religion or that ; that a creed

“ Is but the guinea stamp ;

The man's the man for a' that ; ”

that we want educative, philanthropic, and uplifting agencies but not converting agencies ; that it is the most futile of futile tasks to spend time, energy, and money to change the label ; and that conversions merely bring about social dislocations and disharmony without any corresponding benefit. All this is perfectly true. But we have no quarrel with honest and sincere, if misguided, people who seek to effect conversions. If we are able to vitalise our social and religious ideas and place them before the people as freely and sincerely as the mission agencies do, we shall have done our duty and we may leave the result in God's hands.

Coming now to the various protestant and reforming movements and agencies in our society, they are of two types. Some of them are religious movements and others are social movements. The Brahmo Samaj sought to give up all external scriptural authority and made the human heart the final seat of authority. It tried to substitute a mild and diluted form of Theism with sermons consisting of passages culled from various religious treatises in all lands for the rich and passionate devotion, the self-poised luminousness of *jnana*, the mystic vision of *yoga*, and the shastraic gospel of work as enforced in the holy Vedas and in the blessed Bhagavat Gita. In Keshub Chunder Sen's hands Brahmoism became strongly tinctured with Christianity and has been called “ Christianity without Christ.” The Veda Samaj

and other associations at Madras, the Prarthana Samaj in Bombay, and other protestant Hindu religious movements moved further and further away from even the Adi Brahma Samaj. Another split occurred when Keshub Chunder Sen finally proclaimed his Church of the New Dispensation. While thankfully admitting the educational and other good works done by these movements, we must say that they stand outside the main stream of our national life as they are a good deal Westernised and Christianised and as they have missed the true glory of our great religion and the true significance of our great social and spiritual ideals. The Arya Samaj took its stand mostly on the Rig Veda and interpreted it as it liked and put aside the main body of our sacred books. It is impossible to go into its tenets here. I may, however, say that it rejects caste by birth, that it says that any man can study the Vedas, and that the later commentaries on the Vedas are of no authority. Mr. Ajit Kumar Chakravarti says : " That this protestant movement has done much, in various ways, for progress and emancipation is undeniable. But in its extreme zeal, it cut itself away from the traditions and culture of the Hindu race. Hence its deprivation of Hindu art and symbolism, Hindu catholicity and comprehension, which was a serious loss." The Theosophical Society seeks to discover the common bases of all religions and inculcates brotherhood. It is interesting in its own way as all comparative studies are and has done good work by turning our gaze towards our religion at a time when we had forgotten its greatness owing to bad education and the first dazzle of Western culture, and by its earlier educational work. But if it is expected that having come in as a general student of religion it is to take the place of, or lessen our single hearted love for, *our* Varnashrama Dharma and *our* religion, the expectation is a futile one. No comparative study of religions can aspire to have the authoritativeness and the emotional and spiritual uplift that reside in the great religions of the world. No perception of the general elements of beauty and truth in all religions will have the saving and purifying power of the *Ashtakshari* or the *Panchakshari*. The Ramakrishna Mission takes its stand on the entirety of our Dharma and seeks to unite and vivify our society on that basis. It is thus the movement that has the largest measure of harmony with our eternal ideals. Mere revolt and dissidence carry us but a little way ; they merely help to clear the atmosphere as an explosion or a volcanic eruption does. It is only constructive and synthetic effort on the basis of past achievement and in harmony with the racial ideals that can effect real regeneration.

Coming now to the protestant social movements within our society, I cannot trust myself to deal with them fully in this discourse. They reject the authority of our *sastras*, or accept the *sastras* in a spirit of patronising friendliness, rejecting or explaining away such of the scriptural injunctions as are inconvenient. It is impossible to regard

them as being in accord with our highest social and spiritual ideals, and hence the main bulk of our society cannot accept them to the extent to which they are out of harmony with such ideals. We are believers in the divine declaration.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

(Gita Chap, XVI.)

Movements that do not accept this truth merely unsettle opinion and loosen those social bonds by which the graces and refinements of life are brought into existence. We have a large programme of reform ourselves but it is in consonance with the *Sastras*. As for the Shudhi Sabhas which seek to introduce into the Hindu fold members of alien faith by some mysterious processes of conversion and by giving high-sounding baptismal names, we must say that they are alien to our spirit of harmony of religions. We do not believe that the number of followers of any religion is a fact that counts in God's eyes. To adopt a beautiful sentence of Sir Rabindranath Tagore's, can we hope to meet God's judgment on the strength of our belonging to a religion containing within its fold the largest numbers or the maximum of the pleasures and comforts of life ?

(To be continued.)

THE DIVINE SIGN OF SOCRATES AND THE DIVINE MOTHER OF PARAMAHAMSADEVA

BY

Dr. S. L. Sarcar.

The students of the life of Socrates appear to have given much attention to the explanation of the divine sign to which Socrates made frequent references. The well-known Greek writer Xenophon, who was a disciple of Socrates, and who wrote the most reliable of his biographies, has described the divine sign to be as follows: The sign was a warning either to do or not to do, which it would be folly to neglect, not superseding ordinary prudence but dealing with those uncertainties in respect of which other men found guidance in oracles and tokens. Socrates believed in it profoundly and never disobeyed it. According to Plato, the great philosopher and most distinguished disciple of Socrates, the sign was a voice, which warned the latter to refrain from doing some act which he contemplated. He heard it frequently and even on most trifling occasions—the phenomenon dated from his early years, and so far as he knew, was peculiar to himself alone. It may be noted here that this belief of Socrates in the divine sign led to the origin of the charge in the Athenian Oligarchy against him of introducing new divinities into the Greek

pantheon, which was the principal cause of his being condemned to death.

Early Christian philosophers believed the divine sign to have been due to the fact of Socrates being attended by a genius, or a demon. The more scientific critics of modern times have advanced as many as seven theories for the explanation of the phenomenon, *viz.*,—

- (i) Socrates committed a pious fraud.
- (ii) He indulged in his accustomed irony.
- (iii) He recognised the voice of conscience.
- (iv) He indicated a general belief in a divine mission.

(v) He described the inward voice of his individual tact, which, in consequence partly of his experience and penetration and partly of his knowledge of himself and exact appreciation of what was in harmony with his individuality, had attained to an unusual accuracy.

(vi) Socrates was mad, being subject not only to hallucination of sense, but also to aberrations of reason.

(vii) Socrates was subject, not indeed to delusions of the mind, but to hallucinations of the sense of hearing, so that the rational suggestions of his own brain, exceptionally valuable in consequence of the accuracy and delicacy of his highly cultivated tact, seemed to him to be projected out of him and to be returned through the outward ear.

(viii) Besides these, there is another theory advanced by Dr. A. R. Wallace, F. R. S. based on spiritualism who suggests that Socrates was attended by an intelligent spiritual being who accompanied him through life, in other words was a guardian spirit to him.

Xenophon's testimony that Socrates was plainly sincere in his belief dismisses the first and the second of these theories. The character of the warning given, which was always concerned not with the moral worth of actions, warrants the rejection of the third and the fourth. The fifth theory leaves unexplained the manner of the sign, *viz.*, the vocal utterance. The sixth, while it plausibly explains the manner of warning, goes beyond the fact when it attributes to it the irrationality of matter. Plato's statement that the sign was usually a warning which dissuaded Socrates from some act which he contemplated rises against the seventh theory. Regarding the theory of Dr. Wallace, based on modern spiritualism, it is to be said that Socrates did not regard his customary sign as a communication from an intelligent individual being like a departed spirit, and it is manifestly wrong to suppose that a man like Socrates had no clear conception of what he experienced.*

* The Account of the divine sign of Socrates has been mainly taken from the *Encyclopædia Britannica*.

These modern thinkers have thought it necessary to conjure up the one or the other of the theories mentioned above, in order to give credit to Socrates that he felt something and meant something, in talking of his experience of a divine sign. It is undoubtedly kind of these writers to deal with Socrates in such a patronising way. They have certain notions of the range of truth and science, and they naturally try to bring all phenomena within their preconceived range in order to test its truth. But, unfortunately, there are more things in heaven and earth, which are not yet dreamt of, by their philosophy.

The divine sign of Socrates appears to be a faint copy of the divine vision of Sri Sri Ramakrishna Paramahansa Deva of Jagadamba or the Universal Mother Divine who did not only appear to Paramahansa Deva in his ocular vision, but who also talked to Paramahansa Deva, in fact. She guided Paramahansa Deva in his spiritual path, just as a mother guides her child. The divine sign of Socrates also guided Socrates in a similar way.

A leading authority on insanity in writing a very learned article in his special subject in the *Lancet* (May 1911) published from England has noticed, "Mahomet and Martin Luther had hallucinations. Yet these men have been the foremost in making the world's history." So these scientific men are confronted with the anomaly that some of their so-called insane persons have been the greatest men of the world.

The fact should be noticed that great religious prophets amongst whom are included the greatest men the world has ever seen like Buddha, Jesus and Mahomet had their visions and hallucinations. The same thing is also seen in the religious teachers of our historical times as Ramakrishna Paramahansa Deva, Sri Chaitanya, and religious preachers as Martin Luther, &c. Now, how these hallucinations have been regarded by the great religious teachers themselves? They claimed their privilege of teaching the mankind not on account of their learning or intelligence but on their possession of this higher vision by which they could see things not perceivable to ordinary mortals. This higher vision could not be explained to ordinary mortals, except as a kind of hallucination. If you believe these great religious teachers who were men of unimpeachable character and morality, you must believe in the genuineness of these higher visions. Some of the great religious teachers including Socrates have sacrificed their lives for their beliefs in the genuineness of these visions. Great practical things have been done by these visions which would not have been the case, had these visions been mere hallucinations.

These so-called hallucinations or the God-vision of the great religious teachers show the reality of the spiritual order of the universe and that this is capable of realisation by man by following the teachings of these great religious teachers.

verily एतत् thus आत्मानं myself पञ्चधा in five parts प्रविभज्य having divided एतत् this वाणं body अवष्टभ्य holding विधारयामि support. ते they (the other gods) अश्रद्धाः incredulous बभूवुः became.

The chief Prana then declared, 'Do not be deluded. I alone, dividing myself into five parts, hold this body and support it.' But they became incredulous.

[I alone dividing myself, etc.—The reference here is of the five kinds of vital breath or energy viz., *Prana*, *Apana*, *Samana*, *Udana* and *Vyana* that are supposed to function in maintaining the body. But the power the sensory and motor organs manifest by their functioning are only expressions of the one vital energy that pervades the whole body, and which again is a part of the universal also. There is only one Prana that acts through the Body and nature. This truth has been related allegorically here and in the subsequent Brahmanas.]

सोऽभिमानाद्धूर्वमुत्क्राम इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिन् च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिन् च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुःश्रोत्रं च ते प्रीताः प्राणं स्तुवन्ति

॥ ४ ॥

सः he (Prana) अभिमानात् from indignation ऊर्ध्वं upward उत्क्रामते was going out इव as if ; तस्मिन् in his (Chief Prana's) उत्क्रामति having gone out, अथ thereupon इतरे others सर्वे एव all प्राणाः Pranas (senses and organs) उत्क्रामन्ते got out तस्मिन् in his (Chief Prana's) च and प्रतिष्ठमाने being established सर्वे एव all also प्रातिष्ठन्ते established. तत् यथा as मधुकरराजानं the king of the bees (queen-bee) उत्क्रामन्तं in going out सर्वाः all एव verily मक्षिकाः bees उत्क्रामन्ते go out, तस्मिन् in his (the King's) प्रतिष्ठमाने being established सर्वाः एव all प्रातिष्ठन्ते are established ; एवं thus वाक् speech, मनः mind चक्षुः eyes श्रोत्रं ears च and (अकुर्वन् did). ते they प्रीताः being pleased प्राणं the Prana स्तुवन्ति praised.

He from indignation seemed to go out upwards (from the body), thereupon as he was about to go out, all others seemed to go out also, and in his being established, all others also were established. Just as bees go out when

their queen goes out, and settle down when she settles down, so did the speech, mind, eye, ears (etc). Being satisfied they praised the Prana.

[*Note.*—It should be noted here that mind also is included among the dependents of Prana ; i.e., even the mental activities are but the expressions of the same energy that functions through the body and the senses.]

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरेष पृथिवी
रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

एषः this (Prana) अग्निः fire (सन् being) तपति burns ; एषः this सूर्यः sun ; एषः this पर्जन्यः clouds (एषः this) मघवा Indra एषः वायुः wind ; एषः this देवः bright one पृथिवी the earth, रयि (matter) सत् what is असत् what is not च and अमृतं immortal च and यत् what

He burns as fire ; he is the sun ; he is the cloud ; he is Indra ; he is the wind. This bright one is (verily) earth, matter, what is and what is not and also what is immortal.

[*He burns as fire, etc.*—Sri Sankaracharya explains the first half of the Brahmana as follows :—

He burns as fire, shines as the sun, rains as the cloud and rules the subjects and kills the demons as Indra.

What is.—i.e., the gross, visible objects.

What is not—i.e., the subtle, imperceptible causal matter. It is called *asat* because it is non-existent to the senses.

What is immortal.—i.e., which is the basis of the relative immortality of gods.

Note.—Here Prana is spoken of as the ruling forces of Nature, nay, Nature herself.]

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

रथनाभौ in the nave of a wheel अराः spokes इव as प्राणे in Prana सर्वं all प्रतिष्ठितं are established. ऋचः the Riks (Veda) यजूंषि Yajus (Veda) सामानि Samas (Veda) यज्ञः Sacrifices क्षत्रं Kshatriyas ब्रह्म Brahmanas च and (तस्मिन् प्रतिष्ठितं is established in that).

As spokes in the nave of the wheel, all are fixed in Prana,—Riks, Yajus, Samas, sacrifices, Kshatriyas and Brahmanas.

[All are fixed in Prana, etc.—Here the Vedas are also called as fixed in Prana inasmuch as their recitation depends upon Prana, or, it may mean that they have their original manifestation in Hiranyagarbha, the universal mind or Prana. Prana is identified with the universal life-force.]

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।

तुभ्यं प्राण प्रजास्त्रिमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि

॥ ७ ॥

त्वम् thou एव verily प्रजापतिः lord of creatures (सन् being) गर्भे in the womb चरसि dwellest प्रति जायसे art re-born. प्राण O Prana इमाः these प्रजाः creatures तु again तुभ्यं to thee बलिं offerings हरन्ति bring, यः that त्वं thou प्राणैः with the Pranas (i.e., senses) प्रतितिष्ठसि dwellest.

Verily as Prajapati thou wanderest in the womb and art born again. To thee, O Prana, these creatures carry their offerings as thou dwellest with the senses (in the body).

[Note.—Prana is Prajapati the universal life, and as a finite principle of life he enters into the womb and is re-born in the form of a child,—this is the play of life—of Prana.

To thee these creatures carry, etc.—The senses gather the perceptions of their respective objects not for their any individual benefit, but to foster the Life, the Prana in the body.]

देवानामसि बन्धितमः पितॄणां प्रथमा स्वधा ।

ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

(त्वं thou) देवानां for gods बन्धितमः the best carrier, पितॄणां for the manes प्रथमा first स्वधा offering (lit. that which gives satisfaction), अथर्वाङ्गिरसाम् Atharva Angiras ऋषीणां of the Rishis सत्यं true चरितं effort, work, असि art.

Thou art the best carrier for gods and the first offering for the manes. Thou art the true effort of the Atharva Angiras Rishis.

[*The best carrier for gods.*—It is believed that the god of fire, Agni, carries to gods the oblation offered into the fire, and so he has got the name Vanhi (carrier). But Agni is but another expression of Prana which is immanent in all, even in the gods. So who can be a better carrier of offerings than Prana ?

Atharva Angiras Rishis.—Sankaracharya takes it to mean the senses.]

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता । त्वमन्तरिक्षे चरसि
सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

प्राण O Prana त्वं thou इन्द्रः Indra तेजसा by prowess रुद्रः Rudra असि art परिरक्षिता the protector त्वं thou सूर्यः the sun अन्तरिक्षे in the sky चरसि movest त्वं thou ज्योतिषां of lights पतिः lord.

O Prana, thou art Indra, and Rudra by prowess and (also art Thou) the Protector. Thou movest in the sky as the sun. Thou art the lord of lights.

[*Indra*—It may mean here Brahmā the Creator.

Rudra—The Destroyer.

The Protector—i.e., Vishnu.

Thou art the lord of lights—i.e., all lights shine due to thee.]

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

प्राण O Prana त्वं thou यदा when अभिवर्षसि rainest अथ then ते thy इमाः these प्रजाः creatures कामाय to the satisfaction of their desire अन्नं food भविष्यति will be इति thus आनन्दरूपाः delightful तिष्ठन्ति remain (become).

O Prana, when thou rainest, these creatures of thine are delighted hoping that there will be food according to their desire.

व्रात्यस्त्वं प्राणैकऋषिरन्न विश्वस्य सत्पतिः

वयमादयस्य दातारः पिता त्वं मातरिश्वनः ॥ ११ ॥

प्राण O Prana त्वं thou व्रात्य a Vratya एक ऋषिः the Fire of the name Ekarishi, सन् being अन्ता eater (enjoyer) (तथा likewise) विश्वस्य of the universe सत्पतिः the good lord (or the lord of existence)

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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THE PANCHARATRA AND VAISHNAVA DAILY LIFE.

BY

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The Pancharatra Agama of the Vaishnavas forms an important branch of the Tantra literature of India. In addition to the Srutis, Smritis, Itihasas, and Puranas, each of which constitutes an extensive literature by itself, we have a general Tantra literature, in five known forms, the Boudha, the Jaina, the Sakta, the Saiva and the Pancharatra. These are all known as Agamas, perhaps literally *additions*, as distinguished from the Vedic literature and the others mentioned before, which are directly based on the Vedic. The orthodox theory is that the Vedic precepts and directions are amplified, explained, and illustrated by the Smritis and Puranas including the Itihasas, and that there could be no possible conflict between them. Any apparent conflict has to be explained by established rules of exegetics applicable to the Vedic literature itself and detailed in the Mimamsas. In this article I propose to say something about one of these Agamas, namely the Pancharatra system.

It is difficult to state precisely when the Pancharatra Agamas came into existence. Such a question is utterly repugnant to the belief of the Vaishnavite who holds the Agamas to have been revealed by Bhagavan Narayana Himself. Recent researches have merely

tried to fix the later limits of this literature, and no adequate material is available for fixing any definite earlier limit. Ofcourse this Agama, like the others, presupposes the Vedas and the Upanishads, at least the earlier of them. It may also be surmised that it is prior to Patanjali, (150 B.C.) and Panini (4th cent. B.C.). An inscription of the 2nd century B.C. has been discovered which refers to the worship of Vasudeva and Samkarshana, two of the four forms of Narayana, called His Vyuha forms. It is clear that the literature inculcating this worship must be some centuries earlier than the inscription referred to. In the Mahabharata, the Pancharatra is described as a highly respected authority. We read in the Mahabharata, Santiparva, ch. 348 (Kumbh. Edn.)

‘इदं महोपनिषदं चतुर्वेदसमन्वितम् ।

सांख्ययोगकृतान्तेन पञ्चरात्रानुश्रुतम् ।

नारायणमुखोद्गीतं नारदोऽश्रावयत्पुनः ॥

Narada recited (in the Badari Asrama) this great Upanishad, called the Pancharatra, sung directly by Narayana, and constituting the essence of the four Vedas, and the Sankhya, and Yoga systems. Again (ch. 359) :

पांचरात्रस्यकृत्स्नस्य वक्ता नारायणः स्वयम् ।

Also, (ch. 353) :

इदं शतसहस्राद्धिं भारताख्यानविस्तरात् ।

आमध्यमतिमन्थानंज्ञानोदधिमुत्तमम् ॥

नवनीतयथादध्नो मलयार्द्धन्दनं यथा ।

आरण्यकं च वेदेभ्यः श्लेषधीभ्योऽमृतं यथा ॥

The *Narayaniya* of the Santi Parva in which these texts occur, is a story of Narada's exploration of the Sweta Dwipa (the white island), the abode of Narayana, where all the residents were *Ekanlins*, i.e., worshippers of Vishnu only. Narada, according to the story, gets a view of Bhagavan Narayana, Who instructs him in the truths of His nature, His fourfold forms of Vasudeva, Samkarshana, Pradyumna, and Anirudha, and finally teaches him the extensive Pancharatra.

Modern scholars consider that there have been three streams of worship that have culminated in the modern Vaishnavism, the ancient Vedic worship of Narayana or Vishnu, the worship of Vasudeva and the Vyulas taught in the Pancharatra, and the so-called Krishna-cult, i.e., the deification and identification of Krishna the Shepherd-King with Vasudeva and Narayana of the two previous cults. It is no doubt true that Vishnu is a Rig-Vedic God, as there are a few suktas referring to him.

It has to be remembered that the Pancharatra or Bhagavata system is also called the *Sahwala*, i.e., connected with the family of

Satwata of which Sri Krishna was a descendant. This system must therefore have been antecedent to the time of Sri Krishna Himself, and it could not be said that the Samkarshana of the system was derived from the name Samkarshana of Balarama, Krishna's brother. It is no doubt curious that there is absolutely no direct reference in the Bhagavad Gita to the Pancharatra or Bhagavata system. The name Vasudeva itself as the name of the supreme deity occurs once in the passage

वासुदेवः सर्वमिति समहात्मा सुदुर्लभः (VII-19).

But this clearly refers to the speaker Himself as Supreme Being and Vasudeva as is obvious from the other passage

वृष्णीनां वासुदेवोऽस्मि (X-37).

and makes no reference to the Vasudeva of the Pancharatra system. There is no foundation, it seems to me, for the suggestion of scholars that the Bhagavad Gita is especially a Pancharatra text-book or that the writer was a Pancharatrin bent on extolling Sri Krishna as identical with Vasudeva of the Pancharatra. At the same time it would be rash to suppose that the Bhagavata doctrines were unknown to the author of Bhagavad Gita or that they originated later than the date of the composition of this work. There seems to be a studied attempt in the Bhagavad Gita to represent no sharp contrast of views in the matter of worship of deities other than Sri Krishna himself. There is only a general condemnation of the worship of inferior deities as being futile. The Sankhya and Yoga doctrines are presented as each commendable by itself though the attempt to bring them into line with the teaching of the Gita is successfully made in the earlier chapters. The only conclusion we can safely draw is that the Pancharatra system is of earlier date than the Mahabharata and the Bhagavad Gita whether these works are regarded as contemporaneous or as of different dates.

The Pancharatra Samhitas are numerous, in fact they are said to number over 200. Several Samhitas have been printed, (1) Iswara, (2) Kapinjala, (3) Parasara, (4) Padma, (5) Bharadwaja, (6) Lakshmi, (7) Vishnutilaka, (8) Satwata, (9) Ahirbudhya. The last of these has been recently printed at Adyar and there is a separate introduction by Dr. Schrader. A very large number of these Samhitas are referred to and quoted from, in Sri Vedanta Desika's *Pancharatraraksha*, chapter I. (A list of over 210 Samhitas is given in Dr. Schrader's work to which I would refer the readers). The above work of Sri Vedanta Desika and the Agamapramanya of Sri Yamunacharya, an early Vaishnavite Acharya of the 10th century, and the Pancharatra Adhikarana, Brahma Sutras II. 2-39 to 42, and the commentaries of Sri Sankaracharya, and Ramanujacharya on these Sutras are the main sources of our knowledge of the nature and contents of the Pancharatra literature. The first named work by the great scholar, poet, and philosopher,

Sri Vedanta Desika, contemporary with Vidyanagara of Vijayanagara fame, gives considerable information about the various Samhitas of this Tantra. Over 30 Samhitas are referred to by this author and it is apparent that he had access to many of these for he quotes from them. These are the *Satwika*, the *Poushkara*, the *Jayakhya*, which are called the three jewels as having emanated direct from the Deity, while the others were only inspired by Him, the *Padma*, the *Kalottara*, *Parameshwara*, *Alirbudhnya*, *Sanalkumara*, the *Srikara*, the *Padmodbhava*, the *Iswara*, and the *Naradiya*. Others referred to by name only are the *Bharadwaja*, *Chitrasikhandin*, *Jayottara*, *Sakulapa*, and several others. We learn from the same work that the Samhitas were classified in various ways; one classification was into four Siddhantas, the *Agama*, the *Mantra*, the *Tantra* and the *Tantrantara*. It has been said that the Agama Siddhanta is directed to salvation only, the others secure this as well as other fruits. Another classification either identical with or parallel to this is into *Divya*, *Swayam Vyakta*, *Saidha*, and *Arsha*, based on the historical origin of the shrines to which the several classes of works apply. Another classification is into *Divya*, *Satwika*, *Rajasa*, *Tamasa*, which mean those directly uttered by God, and those by Rishis in various degrees of enlightenment. A list is also given of the Samhitas, coming under each class for which I would refer the readers to the work itself.

It may be mentioned that the Samhitas or many of them classify their topics into *Gnanapada* or section on knowledge, *Yogapada* or section on meditation, *Kriyapada* or section on construction and establishment of images, and *Charyapada* or that about Samskaras. That the worship of images was long anterior to the age of the Bhagavat-Gita, the Bharata, and the Ramayana in their earliest forms must be considered as very probable in spite of what Western scholars may say to the contrary. It is again true that no clear reference to such matters is found in the Bhagavad Gita, though the verse (vii. 21)

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

must be considered as referring not merely to faith and worship of Rama, Krishna, etc., the avatars, but also to various Bimbas or Pratimas established throughout the land. The references to *Chaitanyasi* and *Ayalanas* in the Ramayana and the Bharata in various places clearly indicate the worship of images as established in those times. The general rule in Panini (iv. 3. 95) prescribing certain terminations when भक्ति or devotion is meant has an exception when the object of worship is Vasudeva or Arjuna (iv. 3. 98) in which case another termination is prescribed. This Sutra has been considered as referring to the worship of images of Vasudeva and Arjuna, though this is not absolutely necessary, as the context shows worship

of various things and persons in the form of mere mental devotion. Similarly the preceding quotation from the Bhagavad Gita may be construed as referring not to images but to the usual sacrificial worship. And the verse (Bagavad Gita xvii 4).

यजन्ते सात्त्विका देवान्यश्चरन्त्वांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥

is similarly one of doubtful application to images, if strictly construed. But in all these verses, it is probable that there is an underlying reference to image-worship ; and in any case we are not justified in assuming negatively that the method of image-worship was unknown in the days of the Gita or the Mahabharata.

A keen controversy has arisen as to whether the Agamas are Vedic or Un-vedic. We can perhaps paraphrase the purport of this controversy by asking whether these systems originated among the Aryans or non-Aryans in Ancient India. With regard to some of the other Agamas, there seems to be evidence to show that the worship inculcated was practised among non-Aryan people, at least originally. The worship of Kali, Durga, Tara, Tarini, and other goddesses who are now considered to be various forms of Parvati, was probably prevalent originally among non-Aryan people and was gradually adopted by the Aryans. A similar inference is considered probable with regard to Bhagavata worship also. It is strongly asserted by the opponents of the Pancharatra that the Bhagavatas were Sudras or degraded Brahmins, that their worship was un-vedic, that they disregarded the Vedic Samskaras and substituted others in their places, that their doctrines as to the birth of jivas and of the mind from the Jiva or Samkarashana are opposed utterly to the Vedantic truths. Even Sankaracharya who accepted the Bhagavata doctrines as to the four Vyuhās and Vasudeva's being the Supreme Soul, considers that there are objectionable doctrines in the Pancharatra which Badarayana wants to refute. Sri Ramanuja, however following Yamunacharya, gives another construction of the Brahma Sutras referring to this matter, and holds that the system is Vedic, and unopposed to the doctrines of Vedanta, and is entirely approved by Badarayana as the latter is Vyasa himself and cannot therefore be taken to contradict his own statements in the Bharata. It would seem that this construction of Sri Ramanuja, anticipated by Yamunacharya, was not generally prevalent before the latter's time, as we are told that even Bhashyakara i.e., the Dravida Bhashyakara anterior to Sankara, did not take up this position but admitted that the Pancharatra contained some unvedic precepts. However this may be, it has been established by the later Vaishnavite Acharyas that the Pancharatras are entirely orthodox and sound, consistent with Vedas or at least equally authoritative and that the author of the Sutras really meant

to approve of this system though he disapproved of the Pasupata and other Tantras.

The essential doctrines of the Pancharatra are (1) its statement as to the Vyuh forms of the Deity, (2) its rules as to worship of images of these and other forms in temple worship, with other rules as to construction of temples, consecration of images, etc., (3) its regulation of Vaishnavite life by the prescription of the *Tapa*, (branding with the marks of Vishnu's chakra and conch), the wearing of the *Urdhva-pundra*, and the initiation in the secret *mantra* of Vishnu in some form, the Ashtakshara, the Dwadasakshara, the Hayagriva mantra, etc., and (4) the division of the day and night into five portions devoted to various purposes, all tending to worship, and contemplation of God Narayana. Vishnu's form in Vaikuntha, His consorts Sri, Bhumi, and Nila, His eternally existing companions the Nitya Suris as Ananta, Garuda, and Vishwakshena, His four Vyuh forms and twelve other subsidiary forms, are all described in these Samhitas. His ornaments, weapons, etc, are all specified and are considered attendant Nityas who are His bodyguards and are also representatives of the various Tatwas recognised in the Sankhyan system. It may be mentioned that Kalidasa refers to this matter in his line

हेतिभिः चेतनावद्भिः उद्दितजयस्वनम् ।

Raghu. x. 12.

In fact the Raghuvamsa canto x verses 8 to 32, show unmistakably that Kalidasa like others of his countrymen was fully imbued with the doctrines of the Vaishnavite school, and his artistic power has presented to us a sublime conception of the abode of Vishnu devoid of all crude and discordant ideas. It cannot be said that the forms of Vishnu as detailed in the Pancharatra are actually worshipped now. Vasudeva is not the name of the deity in any prominent Vishnu shrine. Srinivasa, Ranganatha, Jagannadha, are the more usual names. Pradyumna and Aniradha are never worshipped and perhaps were never distinctly worshipped. Sankarshana as Balarama is said to be worshipped at Puri, but this is clearly not the worship of the second Vyuh form. But though the Vyuh worship is obsolete, there is no Vishnu shrine which does not contain the images of the consorts of God or that of His attendant Nityas, especially Ananta, Garuda, and Vishwakshena. The only additions to these in modern temples are the Alwars and Acharyas of Vaishnavism, and Hanuman who is deified and worshipped in many temples.

With regard to the second matter mentioned above, the peculiar Samskaras of the Vaishnavite, these are matters of personal knowledge to all Vaishnavites, at least to the more orthodox. Without this initiation the Vaishnavite is not truly such and the details of the Samskaras are applied to the Sudras also who are thus brought

within the pale of Vaishnavism. The earliest recognition of these Samskaras is found in the Bhishma Parva of the Mahabharata. (chap. 66. Kumbhak Edn.)

ब्राह्मणैः क्षत्रियैश्चैरथैः शूद्रैश्च कृतज्ञैः ।
 अर्चनीयश्च सेव्यश्च नित्ययुक्तैः स्वकर्मसु ॥
 द्वापरस्य युगस्यान्ते आदौ कलियुगस्य च ।
 सात्त्वतं विधिमास्थाय गतिः संकर्षणेन यः ॥

Various other texts by which these practices are supported are to be found in the *Sachcharittraraksha* of Sri Vedanta Desika. The very extensive *Vridha Harita Smriti* printed in the *Smriti Samuchaya* of the Poona Anandasrama series is entirely Vaishnavite in character, and contains a full exposition of the Samskaras peculiar to the Vaishnavites.

The last of the matters mentioned above, the division of the day into five parts for worship requires a few words. The Pancharatra lays down five periods of the day, which are respectively called the *Abhigamana*, *Upadana*, *Ijya*, *Swadhyaya*, and *Yoga* periods. The *Abhigamana* is morning worship after daily purification ceremonies and extends to six *nadikas* from sunrise, i.e., the first fifth part of the day. The *Upadana* is the acquisition of daily needs for worship, and is assigned to the second period above. The *Ijya* is the principal worship of the day and is done at midday or the third portion. The rest of the day after meals is to be devoted to *Swadhyaya* or study of the puranas, the Vedanta or other treatises teaching salvation to the Vaishnavite. The period of *Yoga* is after night meals and before sleep when quiet meditation of God is enjoined. This fivefold duty is incumbent on every Vaishnavite according to the Pancharatra and is adopted theoretically into the life of all Vaishnavites. The more orthodox who are not constrained by worldly duties or employment conform to it in all sincerity, but modern life obviously is too busy to allow of due performance of Vedic, Smartic or Tantric duties of any kind. The faith of the people also in the compulsoriness of these duties is largely disappearing.

There is no doubt that the Pancharatra Agama has deeply affected the Vaishnavite both in his philosophical and religious theories and in his practical life. Though the Vyuha worship is not very much in vogue now, it has helped to generalise the theory of Avatars, an essential part of Vaishnavism, by the establishment of the fivefold Avatar system, the Para, Vyuha, Vibhava, Harda, and Archa forms i.e., the supreme spiritual form in Vykuntha, the fourfold form of the Pancharatra, the Avatars proper as Rama, Krishna, the inner form in the heart of man, and the images throughout the land. The Vaishnava theory as to Avatars is contained in the Gita verse--

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥

the *Prakriti* in this verse is not, according to our interpretation the ordinary *Triguna* matter, but the superior and pure *Salwa* matter unalloyed, i.e., शुद्धसत्त्व. It is of this ethereal matter that all the forms of God, including the image-forms, are held to be composed. The metallic and other images, whatever their original composition, are transformed, according to Vaishnavism, into this शुद्धसत्त्व by the presence of the deity in them, by the invisible effect of the *pratishtha mantras* and ceremonies at the time of their consecration. The greatest of our saints have revelled in the worship of images, and have not looked upon it as an inferior discipline beneficial only to those who are not intellectually high. Says Sri Vedanta Desika in his *Varadaraja Panchasat*, 17.

विश्वातिशायिसुखरूप, यदात्मकस्त्वं

व्यक्तिं करीशकथयन्ति तदात्मिकान्ते ॥

येनाधिरोहति मतिस्त्वदुपासकानां

सर्किं त्वमेव तववेति वितर्कडोल्लां ॥

Again, the Bhagavata school has entirely succeeded in substituting genuine, mental worship for the elaborate sacrificial worship of the Karmakanda. Without discarding actually the efficacy of animal sacrifices, the Pancharatra has brought out the superior efficacy of contemplation of God's form and attributes. This again is not new, but is founded on Upanishad and Gita statements. The Chhandogya (III, 16 and 17) after describing how long life may be attained, by construing the periods of man's life as the morning, midday, and the third savana or sacrifices, and meditating on the identity of Vasus, Rudras and Aditya, the deities of the sacrifices, with the Pranas or life-principles in the various stages, proceeds to state :

स यदशिशिषति यत्पिपासति यन्नरमेत ता अस्य दीक्षाः ।

अथ यदभ्राति यत्पिबति यद्रमते तदुपसदैरेति ।

अथ यद्वसति यजहति यन्मैथुनं चरतिस्तुतश्चैरेव तदेति

अथ यत्तपो दानमार्जवं अहिंसा सत्यवचनमिति ता अस्य दीक्षाः ।

This spiritualisation of material precepts is a common feature of many Upanishads. It is interesting to note that the present text refers to *Ghora Angirasa* as the preceptor and *Krishna Devaki-Putra* as the pupil, who on getting the instruction became *अपिपास* or 'thirstless.' Whether the Devaki-Putra, here is Bhagavan Krishna or some namesake of His of an earlier time may be a matter of doubt. But the passage illustrates the reversion to simple heart-worship permeating actual life from one of endless ceremonialism. The Gita embodies the same idea in the well known verse (IV, 38.)

श्रेयान्द्रव्यमयाद्यज्ञाज् ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।

This Vedantic theory saturated the Bhagavata school and practically supplanted the ardour in the vast sacrificial system, which was till then the ruling employment of Srotriyas in the land. No doubt our later Acharyas, Sri Ramanuja and Sri Vedanta Desika, have explained the subordination of Karma on the principle that all Karma performed without attachment is worship of God. This again is supported by the Gita Text : (XVIII. 46).

स्वकर्मणा तमभ्यर्च्य सिद्धिं विंदति मानवः ।

Another important point in which the Pancharatra has affected Vaishnava life is the doctrine of *prapatti* or complete self-surrender as a sufficient homage ensuring salvation. This theory of *prapatti* again is indicated by the basic texts of the Upanishads, and the Gita. Says the Svetaswatara Upanishad : (VI. 18.)

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च ग्रहणोति तस्मै । तं देवमात्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये ॥

And the Gita in its crowning verse (ch. XVIII) inculcating the greatest secret of all, 'सर्वगुह्यतम' says :

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

And just before this we read :

ईश्वरः सर्वभूतानां हृद्देशोऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यंत्रारूढानि मायया ॥

तमेव शरणंगच्छ सर्वभावेन भारत ॥

But it is the Pancharatra that has elaborated this theory of self-surrender and has supplemented it by the elevation of Lakshmi or the consort of God as the *mediator*, पुरुषकार. This is but the necessary expedient for reconciling the strict *justice* of God with the aspirations after release by the sinner. God's Nigraha or desire for meting out deserved punishment is modified by the intercession of Lakshmi who is नित्यमज्ञातनिग्रहा i. e., who never knows what it is to punish, i. e., is all mercy and kindness. As Sri Vedanta Desika says,

अस्ति कर्माहफलदे पत्यौ कृत्यद्वयं श्रियः ।

निग्रहाद्वारणं काले सन्धुक्ष्यमनुग्रहे ॥

The nature and attributes of Goddess Lakshmi and her place in the work of the Almighty are described fully in the Pancharatra and are indicated also in the Vishnu Purana. After praising the Goddess

in words approaching the grandeur of the Upanishads themselves, in the verse (I. 9-110)

यज्ञविद्या महाविद्या गुह्यविद्या च शोभने ।
आत्मविद्या च देवि त्वं विमुक्तिफलदायिनी ॥

Indra, in the Vishnu Purana, proceeds (I. 9-116.)

त्वं माता सर्वलोकानां देवदेवो हरिःपिता ॥
त्वयैतद्विष्णुनाम्नां जगद्व्यासं वराचरम् ॥

The author adds the well-known Verse (I. 9-144)

राघवत्वेऽभवत्सीता रुक्मिणी कृष्णजन्मनि ॥
अन्येषु चावतारेषु विष्णोरेवानपायिनी ॥

And the Vedic Suktas which go by the names of Sri Sukta, Sradha Sukta, Medha Sukta, and Aditi Sukta, in addition to the references in the better known Upanishads like the Taittiriya and the Pancharatra Samhitas named *Hiranyagarbha*, *Kashyapa*, *Mankana* and *Dhanada*, are quoted by Sri Vedanta Desika as authorities for the Hindu theory of mediation embodied in the conception of Goddess Lakshmi. The mediator, for us, like the Son of God for Christians, is part and parcel of God Himself, but does not mediate once for all for all humanity nor by *Her* undergoing any suffering, as in the Christian Crucifixion, but is to be specially invoked by each mortal, when he reaches the state of mind which leads to self-surrender or *prapatti*. Lakshmi *Prapatti* is a necessary prelude to Bhagavat *Prapatti* in our system, and has been so elaborated by all our Acharyas from Yamunacharya downwards.

(To be continued.)

SOME ASPECTS OF SWAMI VIVEKANANDA'S THINKING.

BY

P. V. Aghoram, B.A., B.L.

(Continued from Page 248.)

Not less striking and original was his perception of the relation of art to life and religion and of the part played by it in the making of nations. The Greek art merely strove to faithfully portray nature. The secret of the Indian art lay in its representation of the ideal. Its grotesqueness was a part of its superhuman conception; while the proportion and symmetry of Greek art were again related to its naturalistic trend.

The expressiveness of Asiatic art was nowhere else seen in the world than in Italy. Modern structures raised by the British Government in India were unsymbolical. The royal costumes of European nations, so markedly different in style from the national costumes, made a faithful approach to the Asiatic pattern. Then again, in Europe, on account of cold, the sense of beauty is cultivated fittingly in dress, while in India, where jewels could be worn to advantage people make an art of jewellery; but there was no doubt that the art sense of Asiatic races was almost universal. Nothing, to his mind, more strikingly illustrated the difference in this respect, than his observation of the daily life of the poor in the East and the West.

In the era of the Mahomedan Rule in India, we witnessed the glories of art culture. The Moghul so intense in the expression of his feelings, put all the passion of his soul into the edifices he raised. Foremost of all was the Taj—a monument of art excellence and charm. The royal love and grief of Shahjehan dripped from its very marbles. In the placing of architecture again the Asiatic showed exquisite taste. Green spaces and rivers formed the back ground or the perspective. The identity of the maker with the spirit of the structure was complete in Rajputana. Temples blooming with Divinity in and out, and Dharmasalas inviting guests to partake of the unqualified hospitality of the benefactors, alternated everywhere with rural cottages expressing so completely the meaning of the inmates.

The vitiation of art by rousing the more trifling passions of the human heart found little recommendation in India. European peoples emphasised the body aspect of existence strongly in their pictorial representations. Indian art followed the teachings of Indian psychology and strove to represent human existence in terms

of mind and soul. The face effect of the Divine figures wrought by Indian artists was a study in transcendental repose and calm.

In sharp contrast to these were the Greek representations of Jesus which hid beneath the symmetrical and overdeveloped features of the athlete, the invincible mastery of the soul which distinguished the Messenger. The standards of European art were varying with the standards of social and economic life in the West; while a healthy tradition kept up the ideal of art at the level reached during its best days in India.

Such rare accuracy of historical detail was with him, that he would judge an art production in relation to the history of the times it tried to portray. Thus in a painting of a war-chariot of Mahabharata times, with Krishna and Arjuna in the chariot, Arjuna sunk in despondency, and Krishna holding bravely the horses' reins, he could point out the incorrectness of representation of the chariot, resembling more a Buddhist car than one of heroic India. Nor was the personality of Krishna, as represented in the picture, an embodiment of the Gita teaching.

2. The range of his thinking was so broad and his penetration so intense that he uttered sometimes the profoundest words of wisdom in the form of astonishing generalisations. Thus, the statements that behind a pure sacerdotal order lay a pure lay order, sanctified by a holy marriage was as true as it was beautiful. That the one and the many are the same reality seen from different points of view found new application in the relation thus expressed between lay and monastic.

"Reincarnation is only a mirage, but this is to be reached by the vision of Advaita alone." In this, Buddha and Sankara are alike justified by the reconciling force of the Swami's genius.

"Forgive, if you can bring legions of angels to an easy victory; only the coward afraid of defeat will turn the other cheek." Thus the strength of soul brought out by true forgiveness was the utmost expression of beneficent power.

"The true leader is he who can bring different people together along the line of their common sympathies;" in society with its complex organisation nothing else could constitute the character of leadership. "Will does not grow by change, but it grows stronger by absorption," is a psychological defence of a certain amount of healthy conservatism and regard for tradition in social life.

"We have done one or two things which no other nation ever did; non-beef-eating for instance; no, no, it is not like European non-cat-eating, for beef was formerly the food of the country," is remote in its suggestiveness, but unfalteringly true as expressive of the Indian spirit of the slow assimilation of ideas.

"I want to see a Sir Philip Sidney's greatness. Few men will remember the thirst of others at the time of death ; but even a fool can grow brave in the glare of the footlights ; whose heart will not throb, whose pulse will not quicken, when the world looks on?" seeks to severely isolate greatness from the inducement of social recognition and anticipates the dictum. "Greatness consists in walking wisely and truly among the common things of life."

"Love is an ever-willing benediction. The slightest shadow of pain or regret falling upon it is a sign of physicality and selfishness," clinches the true nature of that feeling, which is like the pure flame without smoke, when it rises in the human heart.

"We have exalted motherhood and you have exalted wifehood ; and the world, I think, will be the better for an interchange of both these ideals," is about the truest generalisation embodying the domestic ideals of the East and the West.

"Education is the nervous association of ideas," reduces the process to automatic reaction, the only sure test of practicality.

"The best apples are produced by crossing" carries a hint of the breeding of strong types by the mixing of races.

"Against marriage in order to rise beyond marriage, I have nothing to say" states the definite position that should be occupied by marriage in a scheme of life.

"The Saviour should go on his way, rejoicing not the saved ;" exalts the moral attitude of the giver.

"Love concentrates all the powers of the will without effort," conveys the strength of concentration through religious emotion.

"Cause and effect are Maya" brings out forcibly the limits within which law and order prevail.

"We go through the world like a thief pursued by a policeman and catch the barest glimpses of its beauty" is a warning to those who trust the verdicts of the senses.

"Enjoyment is the million-headed serpent that we must tread under foot" is a striking imagery of the infinite sources of temptation for the human soul.

"A point of rest alone explains motion" is a statement of the relation between the changeful and the changeless.

3. Vivekananda will not be properly understood, if we ignore the human side of his life. Possessed of more than the usual fund of wit and good humour at the command of prophets, he could freely enjoy a humorous situation. There was a way with him of driving his hits home by quick repartee. The opponent would often be smashed under the Swami's crushing replies ; but these experiences never left a scar in the mind of the unfortunate victim. He would,

by his cordiality and love draw the vanquished to his heart. But this tendency of the intellect to assert its mastery, when a flat contradiction had to be combated, almost always served the required end. Thus the principle underlying idolatry could not better be brought home to the mind of a Maharajah who repudiated it, than by showing how it would be discourteous to spit on a photograph of his. The crass stupidity of a religious Pharisee, who would gladly see the cows protected from butcher's hands at the risk of men dying of starvation, could not convincingly be brought to his notice, without a jeer that a creature like the cow was responsible for the production of intelligent children like him.

The distance of average Western minds from religion received its emphatic statement in the story of the coal-miner who quite innocently asked the preacher to give the number of Christ among the members of the coal-miners' association. The alleged inhumanity of Indian women, who were supposed to throw their children into the Ganges, was dismissed with contempt, by a picture of the Swami's forced immersion in his boyhood and his escape like the fabled Jonah of the Bible.

Sometimes his moods in the course of a single conversation varied from the serious to the jocular and *vice versa*. To those who had the curiosity to know about the immaculate conception of Jesus he replied he had a natural father and mother; but if any one among them betrayed ignorance of the wonderful ways of God, by bringing in stock references to the law of nature, he would give the lie direct, by telling him the Lord was the controller and manipulator of nature. When, in a formal way, one asked, if he had realised God, he turned the question back on the enquirer, saying, if a fat man like him could have seen God. Very pious Theosophists whose interest in the occult world led them to know elementals met the crushing reply that elementals were always by the Hindus during their meals. "Marriage was the devil's own game" was a terrible condemnation of the institution: but lest the married should be dispirited, the conversation takes another turn, and there follows a statement of the weakness of the monastic system, *viz.*, that it takes the best men away from the community.

4. A certain aggressive masculinity combined with non-chalance was also about him in meeting the rudeness and self-arrogated superiority of the white races, occasionally experienced by him in his life. European fellow-passengers insulting him met with the rebuke, that had they been the first fools he had seen in life, he would have been astonished at their behaviour. European missionaries whose weakness in argument led them to grapple with the baser instrument of vilification and abuse were effectively checked by a manful sally threatening to throw them overboard. Ten thousand people gathered in the hall of Columbus, the gathering at Chicago,

treated to learned papers from various representatives of the Christian Church, traducing the Hindus and their religion, are suddenly shaken from their illusory Heaven, by the Swami's apostolic call for a signal of assurance from those who knew Sanskrit; and when three fugitive hands tremblingly rose up, the Hindu monk raising himself to his full height, carried his condemnation straight to their hearts with the remark "and yet, and yet, you dare to criticise us." If Vedic Rishis did not go to England to preach, it was because there was no England to preach to. The twofold expression of national life in Heroic India was along the channels of Kshatra Virya and Brahma Teja. The same synthesis became the keynote of national reawakening for Vivekananda. And as a beginning in this direction his own valuable experiences have been given to us. The invulnerable quietism and passive inertness, so long associated in Western minds with Indian spirituality, went by the board, when the Swami with his stout heart and puissant brain, pure soul, and beatitude appeared before the West.

5. The national awakening would not be complete in India without a scheme for the elevation of woman and the people. The secular advancement of the West was to have an equal place with the spiritual culture of the East. Special rights and privileges were entirely out of harmony with the spirit of the times. Truth and knowledge were the common property of all. The whole field of human achievement was to be covered with the hearty co-operation of man and woman. Widowhood in India could at the present moment be availed for training a band of abbess-like educators who would enlighten the minds of their sisters. Art, religion and science were alike to be taught to them without any dilution of truth in the name of sex. The necessity for this was insistent, as the home had to be made a better training ground for children. Even the right to refrain from marriage in order to lead the life religious was as much woman's as man's. The classes by their kind ministry must raise the masses to a higher position. The whole of modern culture should be comprised in the education imparted to them. Much could be given to them of the new knowledge, by following the traditional manner of imparting through the ear. Sanitation, hygiene and applied sciences were to be taught in a simple way, and their mental and moral condition bettered by their new equipment. The hereditary national sin which kept them restrained could not be wiped out without a movement of sudden forth-reaching to the democracy. Strength and solidarity were dependent upon the improved position they should be made to occupy in the national life. The problems of working folk would occupy the minds of men in the age dawning for humanity. India could not do better than anticipate the struggle by bringing her broad culture and the sympathy of her heroic days to the solution of the vexed problem.

She had lost touch with physical culture again through the centuries. That should receive renewed attention at the present time on a national basis. Social institutions which undermined the physical system should be quickly changed and the new order established. The triumphs of the intellect were to be in a marked way, India's, as she had only to find application for the vast material she had come by through national heredity. The sustaining of this work was not possible without an adamant physical frame. Then again the religious life for the future was to find expression through social service and disinterested work. The ancient Adwaita had to be brought down to the plane of humanitarian service. The Greek energy and Indian meditateness were to be two parts of a single national life.

6. The Swami like Ramanuja of old inaugurated the movement of social elevation among his own men, by initiating numbers of lay disciples of the order into the customary social and religious rites of Brahminhood. At the same time he unconsciously broadened the social basis of Hinduism by a scheme of inclusion of his European disciples into the heart of Hindu society. Restoration of national culture was to include in the present epoch only the strongest elements of it which had survived the wrecks of time. It was no good trying to give "their superstitions back to his own people." The problem for instance, in education, was only to nationalise the modern and modernise the ancient. The economic grievances of the people had made them a continually helpless class. Famine had become a constant quantity. The "sappers and miners," of the army of religion were to go forth to these areas combating the evil, giving food and clothing to the hungry and the outworn, nursing by the mat-bed of the cholera and the plague patient and lifting the weight of care from the brow of the downtrodden. Industrial facilities were to be provided for the poor and their talents developed through loving care and discipline. India had thrown her strength and prestige round poverty in the past. She should now obtain the prosperity of other nations by a change in her outlook. That his mind was very much pre-occupied by the question of economic restoration of India was evident from the communication (now famous) he received from India's greatest apostle of industrialism, - J. N. Tata, regarding the scheme for the economic organisation of the ascetic order. The question crops up again in his mind when he has to direct the talents of a relation of his and the suggestion is given to him to study Electrical Engineering in America. The letter from Japan written on the eve of his tour to America, breathes the same spirit in language of martial fire. The clerical and legal career of modern Hindus to the exclusion of technical branches is condemned with prophetic scorn and fury. One may catch a glimpse of the same pre-occupation in the Swami's initiation of the Maharajah of Khetri into scientific studies.

7. Vivekananda was nothing if not a breaker of bondage. He was clearly aware of the sweet temptations of a mere scheme of nation-making. He ceaselessly held before him an international ideal.

The Uniqueness of the Message.

The workings of the human mind in its search for the truth followed certain well-marked directions and these could supply the psychological basis for the formulation of a universal religion. At the same time freedom could be given to the votaries of the new life for the worship of personalities. Even here, a broad synthesis could be reached by a steady endeavour to obtain the special illumination by which each prophet could be distinguished from the other ; but the dread danger of emphasising the personality of the prophets was ever before him. "Great saints are object-lessons of the principle" the Swami would say "but the disciples forgot the principle in the person and substituted the person for the principle." Even in the case of Buddhism, the most impersonal religion at the outset, this degradation had become apparent. This was a pitfall against which religion in future should guard itself. It could not do so, without devotion on the part of followers to knowledge and truth, bereft of all limitations. A certain openness and receptivity of mind was necessary for the truth-seeker to give him an unflinching zeal in traversing new grounds. One should not hesitate to throw overboard all that he held as truth, if a new vision of the reality had been privileged to him. He was besides, far too confident of the Divine within man, to believe that inspiration was filtered into the world, through one channel however great.

Nor was an attitude of enmity or indifference on the part of religion to the triumphs of science calculated to promote the advance of knowledge. The unravelling of the secrets of external nature was the result of a concentration and penetration no less effective than sounding the ethical and metaphysical depths in man. "The materialist is right," says the Swami with his unusual conviction, "only he calls the universe matter, and I call it God." Reason is more universal than faith, therefore it should be accepted as guide ; but what reason had given as an image of the truth was to be clung to with the faith which shakes mountains. Even the metaphysical statements of religion should be reinforced by the conclusions of science. This is the meaning of Vivekananda's desire to place the Vedantic cosmology on the foundations of science. Thus the new knowledge would shake hands with the old wisdom.

The glory of man again could never be too emphatically proclaimed. From the worst to the best it was possible only for men to progress. But he had been held down everywhere by superstition, tyranny and ignorance. What the whole world required was the elimination of privilege. We had to undo the shackles of the poor and the low-born. Here was the practical application of the doctrine

of Adwaita. The whole world required to be roused by this idea of the great potentialities lying hidden within the human soul. All forms of dualism had kept men in the grip of weakness and the sense of their unimportance. Adwaita made them self-reliant ; called upon them to realise their strength and manhood.

While fearlessness and strength were the ideals of the future, each nation was to apply the teaching in relation to its own demands. In the West, where social organisations were complex and highly evolved, it was beside the purpose to insist on the necessity for organisations. He spoke always with distrust of organisations there, and drew attention to their power to breed new evils. The highest spiritual life, freed from all kinds of bondage, was the ideal he held before Western disciples who chose to realise their destiny out of India. But the teaching was varied in reference to his own country. The problems of his country ever brought to the front the distresses of the poor, and the devotion to humanitarian service as of supreme necessity at the present moment. The disciples who were responsible for the welfare of India were called upon to lay greater emphasis upon this aspect now. He knew more than any other the special ills from which the two kinds of society were suffering, and consequently laid down two widely different schemes of life. In these wisely seasoned teachings of Swami Vivekananda, is the moral satisfaction of all who are interested, in an especial sense, in the progress of the human race on the globe. The adaptability and indisputable moral sense of the new Gospel must needs call the earth's bravest and best to its banner.

THE PRESENT CRISIS IN HINDU SOCIETY.

BY

K. S. Ramaswami Sastri, B.A., B.L.

(Continued from Page 250.)

Coming now to deal with the critical position due to manifold forms of rottenness within the large conservative fold itself, my aim is merely to mention a few melancholy features here. The whole subject cannot be dealt with here with any degree of thoroughness, but I shall mention a few important aspects. Taking up first the physical basis of our life, how do we stand? We must remember that on the well-being of the physical basis of life depends every kind of individual and national good. We have lost our old daily routine of life that was conducive to a due harmony of repose and energy. Early baths, the worship of the Gayatri, and other daily duties kept the mind and the body in perfect condition in ancient India. But they are becoming more and more conspicuous by their absence. The

graceful and hygienic dress that we wore has been flung away in our mad love for new sartorial cults. We have lost that instinctive shrinking from every kind of impurity which was a valuable trait of our racial life. The sense of the sacredness of waters is now at its lowest ebb. Tanks and rivers are fouled in disgusting ways by the very pillars of orthodoxy without the slightest compunction. The wise injunctions of our ancestors about the meals to be taken and the time to take them are becoming more honoured in the breach than in the observance. The observance of fasts which made our body our efficient and willing servant instead of being our tyrannical and pampered master is at a vanishing point. Our unregulated sexual life—which is becoming a prominent feature of our life even in pure households and is in unwholesome contrast to the old habits of self-control—is another fruitful source of low vitality. Our home surroundings have lost their old beauty, serenity, and sanity. Scarcely one house in a thousand possesses the beautiful and holy images and paintings that made life sacred and sweet. Our houses themselves are beginning to be built in all sorts of oddly mixed styles which are neither sanitary nor beautiful. Mr. Havell says :

“ This was the derivation of a house-plan, eminently practical, which is still universal in India for all classes, from the well-to-do ryot to the Maharajah, except when Indians prefer to make their surroundings uncomfortable and insubstantial by adapting building fashions appropriate only for European climatic and social conditions.”

Our ways of furnishing our modern houses are the result of an injudicious mixture of philistinism and vandalism. The list of our defections in these respects is too long and too melancholy to be given out in full here. Our mental life is even more unsatisfactory and disorganised. Our school life is bereft of all elements of beauty and holiness. The modern system of education is costly and examination ridden, and crushes out of existence all originality and all aptitude for appreciating Indian art, religion and culture. Yet we make no effort to rectify these evils. We are killing our divine Sanskrit and our sweet vernaculars by indifference and neglect. We are making no effort to reconstruct Indian History. We are not moved to tears at the appalling illiteracy of our people. We have given up the old encouragement given to literature and the fine arts. Our hereditary virtue of reverence for learning has fled from us along with many other national virtues. Coming now to the moral side of our life we have almost lost our ancient ideals of *brahmacharya* and *tapas* and we are becoming more and more unable to realise that the true measure of higher manhood is not self-indulgence but “ self-knowledge, self-reverence, self-control.” A new and devouring lust for sense enjoyments is come upon us. The effect of this is written upon our faces, where the old radiance of repose, happiness and purity is shining less and less. In our social relations the old feeling of brotherhood is becoming less and less powerful,

New schisms and hatreds are multiplying fast. In the place of the scriptural and beneficent caste system we have the social pestilence of sects as innumerable as they are irrational and dangerous to our national welfare. Philanthropy is beginning to be a discredited virtue. We do not even feel the shame of having no orphanages and asylums of our own but turn our unfortunates into the streets. Our evil customs of modern birth in regard to our marriages are beginning to stink in our nostrils. The son-in-law shares with the world-war the honour of a daily appearance in our newspapers. If our national illiteracy is appalling our national poverty is even more appalling. Yet we make no effort to remove it. Or rather the only effort we make is to hold conferences where we talk and hear others talk. Our arts and industries are decaying day by day while we talk and talk and find no end in wandering mazes lost. When I come to our spiritual life, I am afraid to speak out the full and plain truth. Our *japas*, our true piety and devotion, our national habit of going to holy *theerthas* and temples—are all slowly becoming things of the past. Our virtues of self-composure, repose, reverence and religious rapture have all but disappeared. We have almost given up that radiant round of religious rites which has the unerring effect of purifying our mind and making it a fit throne for the grace of God. In its place we have disputes as to *namam*, water and balls of cooked rice. Bhajana parties are seldom or never seen, and we are acquiring a new shyness and shamefacedness that make us unwilling to be seen in such disreputable assemblies. "Father, forgive us, for we know not what we do!"

Before I proceed to discuss briefly what are the methods by which the present crisis in our society can be averted, I shall say a few words on three important aspects of *Varnashrama Dharma*, because they are subjects of controversy at the present day and we must have sane and settled views in regard to them. First and foremost is the caste system which is being attacked by the combined forces of democracy, materialism, science, agnosticism, and the historical and comparative methods, by the followers of Rousseau and Voltaire and by new and original interpreters of the Vedas and the Shastras. We, Hindu Varnashramists, stand by it—I mean by the pure and original caste system—and not by the ever-shifting, ever-subdividing, ever-quarrelsome sects and sub-castes which are among the worst manifestations of the *Asuri Sampath* that the sun has seen in the course of his radiant daily illuminations since the dawn of creation—not because it has been with us for a long time, for an old evil is an evil all the same, not merely because it leads to coordinated and harmonious work provided we crush caste feeling and think of our duties rather than of our privileges, but because it has been ordained by God as declared by His gracious lips in the Vedas and in the Gita, because it is necessary if we are to do our duty by our ancestors and leave behind us worthy progeny fit to offer

funeral oblations to them, because only through its maintenance can we preserve the plan of life and the plan of the universe as revealed by Him to the sages for our good, and because only by preserving it we can provide the suitable bodies which are required by innumerable reincarnating souls that yearn for such fit physical vehicles to mount up the golden ladder of Varnashrama Dharma to the Throne of Grace and worship His lotus feet and attain the paradise of His love. Have we not at least heard of the passionate belief that if the treasure of our purity is preserved, a pure *yogi* or *bhakta* may be born in that line and may become a *jivanmukta* and lift to a higher plane of being his forefathers and his descendants? We may well say of that perfect soul and of that family what Sir Edwin Arnold says of the Buddha and the noble line which he purified and adorned.

"Know, O King!

This is the Blossom on our human tree

Which opens once in many myriad years—

But opened, fills the world with wisdom's scent

And Love's dropped honey ; from thy royal roof

A Heavenly Lotus springs."

We feel that when the Chaturvarnya goes our individuality, our purity, our dower of divine grace will be gone. The Rev. J. N. Farquhar says :

"We ought also to notice that there is a very large and a very serious reason for this permanent attitude of the Hindu to the foundations of Hindu society. The race has been preserved amid the countless military and political changes of India by its faithful adherence to the traditional family and caste life. Of that there can be no question."

Sir George Birdwood says :

"The real danger which threatens India is that the caste system may be broken down. That would mean the ruin of India. It would make India the East End of the world."

That caste system and democracy have no necessary conflict must be clear if we escape for a moment from the tyranny of cant and catchwords and shibboleths. Sir Edwin Arnold says : "For all that strong survival of caste, the Hindus are a democratic and easy-going people." It is well known that till recently good feeling and harmony prevailed among the various castes in India. It is caste feeling and caste jealousy and caste hatred that are evil agencies. For the matter of that, class jealousies and class hatreds and race jealousies and race hatreds are equally evil agencies. If milk is poisoned, the evil is in the poison and not in the milk. Our civilisation is based on *duty* and if each caste recognises that by doing its duty *Swadharma* in a spirit of detachment and love and renunciation and surrender of the fruits of work to God, His grace will purify us and uplift us to the heaven of His love, our hatreds and sorrows will fly away as the night flies before the golden shafts

of sunlight. Some people point their finger of scorn at the confusion of functions in modern Hindu society. If owing to the stress of modern civilisation and the infidelity of our people to Dharma such confusion of functions exists, is it not our duty to keep it at a minimum? Are we to add to it confusion of duties and confusion of births as well?

The next aspect of Varnashrama Dharma that I shall consider here is our attitude towards womanhood. We need not take any trouble to expose the old libel about the ignorance and ill-treatment of our women. As a matter of fact the preservation of the essential elements of our culture has been due to them. Sir Andrew Wingate said last year: "I believe the men of India would have long ago been lost had it not been for the noble womanhood of India." It is not possible to go into the merits of the modern feminist movement but our society must beware, in the words of Mr. Havelock Ellis, "of the persistent and ominous demand for the divorce of religion from morals and education, of the lowering of the ideal of marriage and the substitution of a temporary contract for that permanent union which is necessary, to take no higher ground, for the nurture and education of the next generation; of the commercial employment of married women, resulting, to a serious extent, in the neglect and disruption of family life and the displacement and unemployment of men; and of the economic, social and selfish influences which involve late marriages and an ever-falling birth-rate."

Woman's education is running more and more in wrong channels in modern India. Our women have been till now the guardian angels of our Dharma and of our vernaculars while we have been destroying these by our strange ways of action and speech. We are now adopting the suicidal policy of making their education a feeble copy of ours. When this measure of ruin becomes finally accomplished, then will come the downfall of our literature and our religion. Let us be warned in time because when women burn their boats they will do so in a more thorough and unregretting fashion than we can or will ever do. Women are the guardians of the emotional and spiritual elements in human nature and we must beware of doing anything which will spoil the graces acquired in the course of ages. Our marriage regulations are founded on the view that our life is a link in a series of lives and that, only by observing them we can discharge our duties to our ancestors, to ourselves, to the countless reincarnating souls awaiting purified physical self-expression, and to Dharma. This is why the Hindu Varnashramists feel so strongly on the questions of marriage and women's ideals and such are their passionate and sincere views about them.

The third aspect that I shall consider briefly here is the *Shastric* regulation of our daily life. We do not regard this, as some do, as a hindrance to progress or as a restraint on freedom of action. Only in that way do we find real freedom for the flowering of the inner life. It is our ordinary life of freedom that we feel to be a hindrance

and a restraint because it prevents in some mysterious way the full blossoming of our higher life. The *Gita* lays great stress again and again on our perfect and life-long loyalty to *Karma* and *Dhyana*, and we would rather be bound hand and foot and handcuffed and imprisoned and whipped if only we could behold the radiance of His lotus face through the prison-bars than have the ignoble freedom of wandering according to our heart's desire in realms unblessed by His gracious and compassionate lotus eyes.

I now come to the consideration of the important questions as to the means of averting the present crisis in Hindu society, of arresting our degeneracy, of the elements of regeneration and re-construction. Here I must at the outset deprecate the unmanly and unworthy attitude taken up by some of our pious and good friends. They talk of the Kali age, and of its powerful anti-Dharmic tendencies which cannot be checked by individual effort or communal endeavour. My view is that the theory of *yugas* refers only to certain prevailing tendencies and that these may be overcome by individuals and by societies to their benefit or to their detriment. We have heard of evil men and women in the purer *yugas* and we have seen some of the greatest of saints and sages in this *yuga*. Let us remember that our *Loka Mala* is called in the *Lalita Sahasranama* कलिकरम ढाशिनी. Let us pray to Her for grace and let us give up all unmanly supineness. We refuse to be overwhelmed by the forces that seek to destroy our racial life and Dharma and we shall with Her grace achieve individual salvation and national uplift.

Of the elements of reconstruction and regeneration, the most important is *Education*. It is because of the insufficient attention that has been paid to it for two or three generations past that we are in our present unenviable and unhappy position. "As ye sow, so shall ye reap" is a law that holds good in every sphere of life and under all circumstances. Mary Scharliel says: "No duty is more urgent, no duty is more dignified than that of training the young." Yet we, while we have become votaries of the gospel of drift in all matters, are especially so in the field of education where the evil is attended with more disastrous consequences than elsewhere. The great system of culture transmitted to us as a sacred trust, as our real wealth (मूलधन) by our great ancestors was not given for one generation or for one age but was meant for all generations and all ages. We as the trustees of it are bound to hand it over to our successors. Yet we have betrayed the trust in a woeful manner. Again, we must keep the education of our youths in our hands. Which country has prospered greatly that did not keep the control of education in the hands of the people? For this purpose it is necessary that a Hindu Educational Trust should be formed so that all the institutions guided and controlled by it may aim at, and attain, a unity of methods and results in regard to the maintenance of Indian

culture and the expansion of the horizon of our thought. Whether this happens or not—this is as yet in the land of dreams—we can certainly supplement in each town the present system of education by associations consisting of teachers, students and the townsmen which aim at giving to the boys what they do not get in schools—a knowledge of the vernaculars and the Sanskrit, a deep love for and appreciation of Indian culture and Indian ideas, a proper conception of Indian history, and proper artistic and religious instructions. For doing this work properly we must form syndicates to bring into existence the necessary literature in English as well as in the vernaculars. At the same time we must be agitating ceaselessly for all these subjects finding a proper place in the curriculum of studies in the existing schools. We must start and manage hostels on proper lines where boys will be early trained in the proper way and will acquire early in life a real and deep love for our life and our ideals. We must also seek to have scientific subjects and scientific training given more importance in schools and colleges than they have at present. Our intellect is being rendered useless for practical purposes and as an instrument of higher thought by the type of literary education in the English tongue that we receive. Our habits of observation are utterly untrained ; our natural spirit of curiosity gets atrophied by lack of encouragement and exercise ; and we grow up with book-blinded eyes and with odd shreds and patches of useless information about things unrelated to our individual and national life. Kingsley says :

“ Many a man may be learned in books and has read for years and years and yet he is useless. He knows about all sorts of things but can't do them. When you set him down to do work, he makes a mess of it.”

Huxley says : “ Not only are men trained in books quite ignorant of what observation means but the habit of learning from books alone begets a disgust of observation.” Professor Armstrong says :

“ All progress involves research, although not always original. The young child even is constantly engaged in research ; the habit is only lost in school under our highly developed modern soul-killing system of perpetual lesson-learning, itself largely devised to satisfy a system of payment on results.”

We must hence pay immediate attention to scientific and technical education. Besides all this we must devise wise schemes to take the light of knowledge into the humblest huts in the land by making education free and compulsory. Above all we must restore the religious basis of education. If we do not attend to all this well and soon, we shall be unable to arrest degeneracy and extinction, for what is the earthly or heavenly use of having children who are unable and unwilling to do their duty by themselves, by their ancestors, by their descendants, and by our Dharma ?

We must at the same time reform our own lives. I know that with the bad training we have received and with the adverse

influences of the age this will be a difficult task. But our true manhood consists not in yielding to the dictates of the senses or the commands of the *zeit-geist* but in being true to the higher light and in bringing into existence the higher true spirit that is to be. We should be proud of our sane, sanitary, and beautiful customs in respect of dress and deportment, food and personal habits, home life and social intercourse, and should show our pride by observing them in our daily life. It is on the restoration of the old and healthy physical basis of our life that our salvation and the proper education of our boys and girls depends. We know that on शौच (the purity of the physical basis of our life) everything else depends and that our minds depend for their purity on the food that we take. (अन्नमर्दं हि सौम्यमनः). We are proud of the fact that our religion regulates our daily life and our social intercourse, and do not regard this as a sign of any primitiveness as some sapient friends of ours do. Mr. J. N. Kennedy says : " The organisation of the entire Indian social order is based on philosophical and religious principles which are expressed perhaps with the greatest clearness in the collection of writings known to us as the Laws of Manu. But in modern Europe our sociological and economic order has not necessarily anything to do with religion at all, and, in fact, in country after country we have witnessed the separation of Church and State, as if the two things, far from being bound up one with another, were reciprocally hostile." Let us not forget Manu's warning :

अनभ्यासेनवेदानां माचारस्य च वर्जनात् ।

आज्ञस्यादन्नदोषाच्च मृत्युर्विग्रान्जिघांसति ॥

(Ch. V, vol. 4).

As regards the intellectual life of our race, we have to achieve much if we are to avert the present crisis in our society and effect our regeneration. We have first and foremost to restore our old reverence for learning. Our respect is now reserved for wealth and power and we but show a good-humoured tolerance for learning and allow it to be an appendage of our few intervals of frivolous leisure. We have to form *Sanghams* for settling the standards of composition in the vernaculars and must give up our modern method of indulging in newspaper controversies about the battle of styles and then going to sleep over them. We have further to reconstruct our Indian History, and this work will have to be done by a devoted band of scholars and lovers of India who must 'scorn delights and live laborious days' for doing this holy work. Our Indian system of medicine has to be redeemed from its present unhappy position and made a powerful auxiliary of life. We must encourage our arts and literature and realise further what were the real sources of their beauty and power before. We must not be guilty of our present indifference in this matter because literature, art, and religion are after

all the real summits of racial life and every race is valued only to the extent of its contribution to the sum of human thought. Also, only if our literature, art and religion are sound, our other forms of self-expression remain sound, because the extent of our achievement in the world of the real depends upon the extent of our hold on the ideal world and our love for what President Wilson well describes in *The New Freedom* as "The fruits of hope, the fruits of imagination, those invisible things of the spirit which are the only things upon which we can sustain ourselves through this weary world without fainting."

In regard to the reformation of our moral life, we have to do many great things. We have to revive the simplicity and beauty of our ancient manners. We have now almost forgotten that

"Manners are not idle but the fruit
Of loyal nature and of noble mind."

Loud-voiced talk, lack of consideration for the feelings of others, brazen self-assertion, and other signs of lack of refinement are rapidly becoming a feature of our life. We must cultivate the great virtues of truthfulness, honesty, mutual trust, and temperance. Our home life has to be purified and improved and restored to its old state of boundless domestic affection and self-sacrifice. In regard to all this how can we do our great work better than by drawing inspiration and guidance from our holy and immortal *Ramayana*?

In respect of our civic and social life also, our duties are manifold, urgent and important. We have to cultivate the civic virtues and take a genuine and deep interest in all that will bring about communal welfare. Only by a higher spirit of social love and deep patriotism can we overcome the factious spirit that is the result of selfishness and social disintegration and that is eating like a canker into the heart of our new-born civic life. We must organise opinion so that public opinion may become a real power in the land. संवेशकि कलौयुगे. We have to maintain our valuable older forms of social service and at the same time bring into existence new forms of social service. At the present time we are wandering aimlessly and hopelessly.

"Between two worlds
One dead, the other powerless to be born."

We have to try by all the means in our power to unify the endless subjects of India so as to restore the great ideal of *Chatur-Varnya*. We have to reform our marriage customs a great deal so as to restore and realise in life the scriptural conception and duties of marriage. Above all, we have to take, wise and timely steps to achieve the industrial regeneration of the country by learning the secrets of industrial and commercial advancement from our Western brethren, by the extension of the co-operative movement on fruitful lines, by proper scientific and technical education, by bringing out our lurking

and shy capital and stimulating by it new attempts at industrial growth, and by calling to our aid our hereditary virtues of self-denial and plain living so that our habits of luxury may not outrun our means of production.

In regard to our spiritual life we have very urgent tasks and our salvation depends on our doing them wisely and well and immediately. Our most important duty is to see that within every specified area we form associations to make a life lived perfectly according to the *Shastras* possible to a specified number of families of *Karmis*, *Upasakas*, and *Jnanis* in every village and town the grants to these families being conditional on their conformity to the letter and spirit of the grant. This is a task the urgency of which we do not fully realise now. If the downward course now so amply evident is not arrested soon, the very seed of our higher scriptural life will soon be gone altogether. We must secure the great object above pointed out by private beneactions and by the application of our temple and choultry funds, which are misapplied in every possible way. We must organise and send all over the length and breadth of the land Hindu preachers who will instruct every one in the elements of our religion and create true and deep faith in it by the sincere and pious life led by them. We must by *realising* religion instead of *talking about* it understand the unity that underlies and overarches the petty differences of doctrine that are now fruitful sources of social discord. We must organise *bhajana* and *sankirtana* parties in every town and village. We must reform our temples till the reign of graceless archakas and trustees is ended altogether. In our own individual lives we must realise the blessedness and rapture of *Japa*, *Dhyana* and *Yoga* and the greatness of the lofty ideals of *Dharma*, *Vairagya*, *Bhakthi* and *Jnana*, because our personal salvation depends upon them to an extent which we are even unable to imagine now, and because only if they are with us the Grace of God will be upon us and dower us with the paradise of His Love.

I have sketched above in a very imperfect way some aspects of the present crisis in Hindu society and some of the means of averting it and achieving our national regeneration. Whatever may be the great work that is sought to be done for our uplift in other ways, the work of maintaining our Dharma is the most important and urgent of all of them as it is the root cause of our real prosperity through our deserving and attaining the Grace of God. Let us remember the wise words of Dr. Johnson :

" How small of all that human hearts endure,
That part which laws or Kings can cause or cure ! "

Let us not smile and temporise and compromise. Let us say boldly what we feel, *viz.*, that we want only whatever things are added unto us by His grace consistently with maintaining the Dharma : W. J. Fox said in his great speech at Oldham : " I have

gone into politics with this question constantly in my mind—what will your theories, your forms, your propositions do for human nature? Will they make man more manly? Will they raise men and women in the scale of creation? Will they lift them above the brutes? Will they call forth their thoughts, their feelings, their actions? Will they make them moral beings? Will they be worthy to tread the earth as children of the common Parent, and to look forward, not only for His blessing here but for His benignant bestowment of happiness hereafter? If institutions do this, I applaud them, if they have lower aims, I despise them; and if they have antagonistic aims, I counteract them with all my might and strength.” Our firm belief—a belief justified by our scriptures and by our history through the ages—is that our Dharma will give us “not only His blessing here, but also His benignant bestowment of happiness hereafter”.

Some may think that all this is only a beautiful dream. But the sincere dreams of to-day become the achievements of to-morrow. Emerson says: “What the tender and poetic youth dreams to-day and conjures up with inarticulate speech, is to-morrow the vociferated result of public opinion and the day after is the character of nations.” Let us further dehypnotise ourselves out of the belief that we, as the oldest nation in the world, must be content with senility and decay in our period of old age. So long as the grace of God is upon us and so long as we are loyal to the Sanatana Dharma our immortality is assured.

“We are the ancients of the earth
And in the morning of the times.”

Let us remember that in the Lakshmi Sahasranamah one of the holy names of Lakshmi is **आर्यावर्त जनस्तुता**. So long as we are loyal to Her Law we shall certainly have Her *Kataksha* (Grace and Love.) India has never had, and will never have, degradation, or decay, or death as her lot. Swami Vivekananda says in a great passage:

“Thou blessed land of the Aryas, thou wert never degraded. . . . I stand in awe before the unbroken procession of scores of shining centuries, with here and there a dim link in the chain, only to flare up with added brilliance in the next, and there she is walking with her own majestic steps,—my motherland—to fulfil her glorious destiny, which no power in earth or heaven can check—the regeneration of man the brute into man the God.”

Let me conclude this discourse with that solemn and sublime verse in the Bhagawatha which says:

“For the whole universe this is the only blessed, fruitful, auspicious, and eternal path, which was trodden loyally and perfectly by our great forefathers and which derives its authority from God Himself.”

एष एव हि लोकानां शिवः पन्थाः सनातनः ।
यंपूर्वेचानुसंतस्थुः यत्प्रमाथं जनार्दनः ॥

THE BIRTH-DAY CELEBRATION OF THE SWAMI VIVEKANANDA

AT MADRAS.

The fifty-fifth Birth-day of Swami Vivekananda was celebrated on Sunday the 21st January 1917, in the Ramakrishna Home, Mylapore, with great *eclat*.

As usual the celebrations commenced in the morning with Bhajana in the spacious pandal specially erected for the occasion and decorated with flags and *thoranams*. The great Swami's inspiring photograph was placed on a raised dais in the pandal and the *goshthis* performed the bhajana and kirtana before it till noon.

In the course of the day more than two thousand poor people were fed.

In the afternoon Brahma Sri Chakravarti Iyengar gave a lucid discourse on Vibishana's *Saranagali*. At 4-30 P.M. a public meeting was held under the presidentship of Dewan Bahadur P. Keshava Pillai and there was a large audience which included the elite of the Madras city.

Mr. M. K. Thathachariar, B.A., delivered an interesting lecture in Tamil on "The significance of the life of Swami Vivekananda." Then Mr. C. V. Krishnaswamy Iyer, B.A., B.L., District Munsiff of Chingleput, read a very interesting paper on "Swami Vivekananda, the Super Hindu", a summary of which will appear in our next issue.

The Chairman in bringing the proceedings of the evening to a close said that, when the call came to him from Swami Sharvananda that he should take part in the proceedings of the evening, he took it as a blessing. He had known Swami Vivekananda only casually. He had met him once or twice after he returned from his tour in America. He was then one of those young men who had not any settled views about religion. For want of proper training and education in schools he had doubts about the sanctity of his religion. He owed a debt of gratitude to the Theosophical Society, for he got his religious inspiration from its influence. He had heard of the great Swami Vivekananda who had made his famous religious speech before the American audience at Chicago. In India, after his return from that country he was received like a Prince returning triumphant from a great war.

The Chairman then said that at the present day people talked a great deal about castes. The Brahmins had preserved the sacred ancient Vedic lore to which non-Brahmins as well as Brahmins contributed. Rishis had sprung up from every caste. When they (Hindus) went to the platform of religion there ought to be no difference between man and man. That was the teaching of the great Swami Vivekananda. Among the great *Ahwars* one was pariah by birth. Whatever he said was considered sacred. Brahmins and non-Brahmins worshipped him alike. Similarly, another great *Ahwar* by name Nammalwar came from the cultivating class. He also was likewise worshipped by all the Hindus. Hence they all should forget such petty differences and work for the common good of the country. Those who loved India should endeavour to smoothen all differences. There was the charge that the higher class of people

looked down upon the lower ones. The depressed classes were looked down as the untouchables more by some of the high class non-Brahmins than by the Brahmins themselves. Why this should be? The intellect of the lower classes was not in any way inferior to that of the higher ones. In the field of literature he would point out that the great *kural* was written by Tiruvalluvar, one of the untouchables. All classes of people were capable of high attainments provided opportunities were given to them. It was said that the Negroes in America were making tremendous progress in education. No race, European, Aryan, or Dravidian could claim monopoly of superior intellect or morality. All the great Religious Reformers in India did not allow the existence of hatred between one class and another.

In conclusion he said that they all should have high ideals and great hopes. Minor differences should be sunk and they all should follow the teachings of their great Saints and Sages who had taught tolerance and kindness to all beings. Small differences of opinion should disappear in their service to their own country. He warmly praised the spirit of youngmen, sons of prominent Brahmins who served food to the untouchables in the morning in the poor feeding with zeal and enthusiasm

He thanked the lecturers on behalf of the audience and himself, for their interesting lectures.

The function came to a close with a vote of thanks proposed by Rao Sahib G. Venkata Ranga Rao to the lecturers and the Chairman.

Sri Ramakrishna Home, Mylapore, Madras.

I beg to acknowledge with sincere thanks the following donations for the building of the Ramakrishna Muth, Mylapore, Madras, received during the year 1916 :—

	Rs.	A.	P.
M.R.Ry. S. Rm. M. C. T. Pettachi Chettiar ...	1,500	0	0
His Holiness the Pandarasannidhi of Tiruppanandal ...	1,000	0	0
The Hon'ble S. Rm. M. Annamalai Chettiar ...	500	0	0
" M. C. T. Muthiah Chettiar ...	250	0	0
Rao Sahib C. Cunnan Chettiar, } (1st instalment)	250	0	0
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Hon'ble Mr. S. Srinivasa Iyengar ...	200	0	0
" " Justice C. V. Kumaraswamy Sastri ...	100	0	0
" Khan Bahadur Ahmad Thambi Markayar ...	100	0	0
M.R. Ry. T. A. Balakrishna Odyar... ..	100	0	0
" G. S. Ramachandra Iyer, B.A., B.L. ...	100	0	0
Sri Prayagdasji Varu, the Sri Mohanta of Tirupati ...	100	0	0
M.R.Ry. Ramanuja Chettiar ...	50	0	0
" S. V. Ramaswami Mudaliar ...	50	0	0
" Murugesha Mudaliar (1st instalment)... ..	50	0	0
" K. Lakshmanan Chettiar ...	25	0	0
" Venkatarama Iyer ...	10	0	0
" Kulamani ...	7	0	0
" Srinivasa Iyengar ...	5	0	0
" Narasimha Iyer ...	5	0	0
" Venkatarajan ...	2	0	0

SHARVANANDA.

(असि thou art). वचं we (तव thy) आद्यस्य of the edible दातारः givers. त्वं thou मातरिश्वनः of the wind पिता father (or—मातरिश्व O Matariswan त्वं thou नः ours पिता father).

Thou art Vratya, O Prana, and the Ekarishi fire that enjoys (the offerings). Thou art the universal lord of existence. We are the givers of thy food. Thou art, O Wind, our father.

[Thou art a Vratya.—A person is called Vratya for whom the *samskaras* and the sacramental rites have not been performed, *i.e.*, one who is ceremonially unclean. Prana being the first born there was none to perform the *samskaras* for him. Prana is called Vratya to indicate his inherent pure nature which requires no Sacramental Purification, and also the fact that he is the first born, the original source of the differentiated life. In Sanskrit rhetoric such expressions are called *व्यङ्ग्यस्तुति* *i.e.*, praise in the language of blemishes.]

या ते तनूवाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।

या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

ते Thy या which तनूः body वाचि in speech प्रतिष्ठिता is established या which श्रोत्रे in the air, च and या which चक्षुषि in the eyes (प्रतिष्ठिता is established); या which च also मनसि in the mind सन्तता pervades, तां that शिवां propitious कुरु do मा do not उत्क्रामीः go away.

Make propitious that body of thine which exists in speech, in the ear, in the eye, and also what pervades the mind ; do not go away.

[That body of thine—*i.e.*, that expression of thine.

It will be explained further by the Sruti itself in III-5.

Vide also the note on II-3.]

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।

मातेव पुत्रान्नक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

त्रिदिवे in the three worlds यत् whatever प्रतिष्ठितं exists इदं this सर्वं all प्राणस्य of Prana वशे under the control (वर्तते is). माता mother

पुत्रान् the sons इव like (अस्मान् ourselves) रक्षस्व protect ; नः our
 श्रीः affluence प्रज्ञां intelligence विधेहि give.

Whatever exists in the three worlds, all are under the control of Prana. (O Prana) protect us like a mother (protects) her sons ; give us affluence and intelligence.

Whatever exists, etc.—Sankaracharya has taken the first line to mean as “ All objects of this world are within the control of Prana and also those objects of enjoyment that are in the third heaven of gods.”]

The end of the Second Question.

THIRD QUESTION.

अथ हनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन्कुत एष प्राणो जायते कथमायात्यस्मिञ्छरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ १ ॥

अथ then आश्वलायनः कौसल्यः Aswalayana Kousalya एनं him (Pippalada) पप्रच्छ asked, भगवन् Sir, एष this प्राणः Prana कुतः whence जायते is born ? कथं why अस्मिन् in this शरीरे body आयाति comes ? कथं how आत्मानं himself प्रविभज्य having divided प्रातिष्ठते exists ? केन by what means. उत्क्रमते goes out ? कथं how बाह्यं the outside (world) अभिधत्ते holds, कथं how (वा also) अध्यात्मं the internal इति thus (the question).

Then Aswalayana Kousalya asked him : " Sir, whence is this Prana born ? Why does he come into this body and how does he exist (there) having divided himself into five parts ? By what means does he go out ? How does he hold the outside (world), and how the internal ?"

[The Internal—i.e., the body, the senses and the mind.]

तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ २ ॥

सः he तस्मै to him (Kousalya) उवाच said—स्वं thou अतिप्रश्नान् more difficult questions पृच्छसि askest (अतः therefore) ब्रह्मिष्ठः supremely devoted to Brahman असि (thou art, तस्मात् therefore अहं I ते to thee ब्रवीमि shall tell.

To him he said : "Thou art asking more difficult questions. Thou art the greatest devotee of Brahman, so shall I tell it to thee.

आत्मन एष प्राणो जायते । यथेषा पुरुषे च्छायैतस्मिन्मतदा तत् मनोकृतनायात्यस्मिञ्छरीर ॥ ३ ॥

एषः this प्राण Prana आत्मनः from the Atman जायते is born. यथा as पुरुषे on man छाया shadow (तथा so) एतत् this; (Prana) एतस्मिन्

on this (the Atman) आतलं is spread out, मनोकृतेन by the act of the mind अस्मिन् in this शरीरे body आवाति comes.

Of the Atman is born this Prana. Like the shadow on a man, it is spread out on that. It comes into the body by the acts of the mind.

[Of the Atman is born, etc.—Here is a clear indication that the energy whose play is the whole creation, both internal and external, is born of the Atman, and covers the Being just as a shadow spreads over a body, i.e., it has no separate existence apart from the Atman and shrouds the real nature of the latter under its varied display, yet it is as non-essential as a shadow. This is called Maya.

By the acts of the mind—i.e., according to the volitional efforts and desires of the mind. It will be explained by the Sruti itself later on.]

यथा सम्राट्वाधिकृतान्विनियुक्ते । एतान्ग्रामानेतान्ग्रामानधि
तिष्ठस्वत्येवमं वष प्राण इतरान्प्राणान्पृथक्पृथगेव सन्निधत्ते ॥ ४ ॥

यथा as सम्राट् The emperor एव verily अधिकृतान् officials एतान् these ग्रामान् villages एतान् ग्रामान् these villages अधितिष्ठस्व do you reside in and rule इति thus विनियुक्ते orders, एवं so एव verily एषः this (The Chief Prana) इतरान् other प्राणान् pranas पृथक् पृथक् separately एव indeed सन्निधत्ते engages.

As an emperor orders his officials, saying 'Do you reside in and rule these villages and those', so does this, (the chief Prana), engage the other pranas differently (in their different functions).

पायूपस्थेऽपानं चक्षुः श्रोत्रं मुखनासिकाभ्यां प्राणः स्वयं प्राति
श्रुते मध्यं तु समानः । एष अतदुत्तमन्नं समं नर्याति तस्मादंताः सप्ता
विंशो भवन्ति ॥ ५ ॥

पायूपस्थे (पायु उपस्थ) in the organs of excretion and generation अपानं the Apana मुखनासिकाभ्यां along with mouth and nose चक्षुःश्रोत्रे in the eye and the ear स्वयं himself प्राणः Prana प्रातिष्ठते exists. मध्ये in the middle तु and समानः Samana (lit. equaliser); हि as एषः this (Samana) एतत् this इत्तं eaten (lit. offered) अन्नं food समं equally नर्याति

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

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GOSPEL OF SRI RAMAKRISHNA.*

(Continued from page 230).

Sri Ramakrishna :—O, the moods that passed through me ! Sometimes I was in the mood of Hara-Gouri ; some days again of Radha-Krishna, sometimes in the mood of Sita-Ram ! While in the mood of Radha, I used to call out 'Krishna,' 'Krishna,' and in that of Sita 'Rama,' 'Rama.'

"But the *leela* is not the final. After realising all these states, I told, 'Mother, these have their cessations, but give me such a state that has no cessation at all. So I remained for a long period in the state of *Akhandasatchidananda* (undifferentiated absolute existence-knowledge-bliss). I threw out all the pictures of Gods and Goddesses from my room.

"I began to see Him in every being ! Worshipping was stopped ! There is the *bel* tree ; I used to come to pick its leaves, One day, while breaking its leaves, a portion of the bark came off, and at once I saw it was *chaitanyamaya* (full of life-consciousness) ! I was much aggrieved. While picking *durba* †, I found I could not do it as before. Then I made a great mental effort to do it.

* Translated from the original 'Sri Sri Ramakrishna Kathamrita, Part, II, by 'M.'

† A kind of grass used in the worship of god.

"I cannot cut even a lemon. The other day I could cut it only after a great effort by saying ' *Jai Kali* ' *—in the sort of making a sacrifice to Her. One day, while picking flowers, I was shown that the flowers had blossomed on the tree before the *Virat* (Universal Being)—His worship had been done (with them)—and a bunch was on His head. I could not pluck flowers any more.

"He is also playing in human form. I see (in man) the veritable Narayana. As fire is produced by rubbing two pieces of wood, so, if there is intensity of devotion, even in man one can realise God. If the bait is sufficiently alluring, big fishes catch it quickly! When there comes the madness of god-love (*Premon-mada*) one sees Him in all beings. The Gopies saw Sri Krishna in all beings—all things full of Krishna. They said (each) 'I am Krishna.' That is the state of complete madness (in love). Seeing the trees, they said that they were *lapaswins*, merged in the meditation of Krishna. Seeing the grass, they exclaimed, 'look there, the earth has been horripilated at the touch of Sri Krishna.'

"*Pativrata* Dharma—husband as God. Quite possible! If His worship can be accomplished on an image, why not then in a living man?

"To make the God-expression possible in an image, three things are necessary—first the devotion of the priest, secondly the image must be beautiful, and thirdly the Bhakti of the householder (the man who has engaged the priest to worship God for him).

"Vaishnava Charan told me that our mind comes in the last to dwell on the *Nara-leela*.

"But one thing—it is not possible to see the *leela* unless one realises Him. Do you know the sign of God-realisation? One gets then the nature of a child! Do you know why so?—because God Himself is of child's nature! He who realises Him becomes also like a child.

"This is to be realised. How can that realisation come?—by strong *Vairagyam*. So much so that you can expostulate saying 'Father of the universe! Am I separate from the universe that Thou wouldst not show me mercy? Thou must!'

"One gets the substance of him one meditates upon. By worshipping Siva one can get His substance. There was a devotee of Rama; he used to think of Hanuman constantly. At last he got the idea that he had himself become Hanuman and felt sure that he had developed a little tail also!

* 'Glory to goddess Kali'—the usual cry with which a goat or other sacrificial animals are sacrificed.

"If born of the parts of Siva one gets *Jnanam*, and of the parts of Vishnu, *Bhakti*."

M.—But Chaitanya Deva ? You said that he had *Jnana* and *Bhakti* both !

Sri Ramakrishna :— " His case is different. He was an incarnation of God. There is a great difference between him and the ordinary *Jivas*. He had so much *Vairagya* that when the *Sarabhouma* put sugar on his tongue, it was wafted away without being least moistened. He was constantly in *Samadhi* ! And what a great conqueror of lust he was.

" He who is a *Nityasiddha* has nothing to fear. It is like the play of dice. When the cross checks are secured, there remains nothing to be feared, even if one renews the game."

" He who is a *Nityasiddha* can remain ever in the world. Some can play with two swords in two hands. They are so expert that if you throw a stone at them, it is flung off by the swords."

A devotee :—" Sir, in what state is God realised ?"

Sri Ramakrishna :—" It is not possible unless you gather up all your mind. In the *Bhagavatam* there is a mention of Suka Deva's life. When he was passing by the street, he looked like one with a bayonet (engaged in the charge) ! Gazes fixed, unmindful of the surroundings—with the eye ever fixed on God ! This is called *Yoga*.

" The skylark drinks only the rain-water. There is water in the Ganges, the Jamna, the Godavari and all other rivers—the seven oceans are flooded with it—still it won't drink that water. The water must fall from the clouds and then it will drink that rain-water.

" One who has got such a *Yoga* can attain the God-realisation. Just as in a theatre, so long as the curtain is not raised, the audience indulge in all sorts of talks—talks of their home, of their office, of their schools, etc. But as soon as the curtain is drawn up, all conversations stop at once ! The spectators begin to observe with all attention what is enacted before them. If they utter at all a word or two, it is in connection to that drama itself.

" A drunkard exclaims out only words of joy after the drink."

THE PANCHARATRA AND VAISHNAVA DAILY LIFE

BY

Professor T. Rajagopalachariar, M.A., B.L.

(Continued from page 266.)

Perhaps the most important practical application of the tenets of the Pancharatra is to be found in the regulation of temple worship in Vishnu temples. It should be mentioned here that this system has an important rival, the *Vaikhanasa Agama*, which also regulates temple worship, lays down rules of conduct, prescribes Dikshas and Samskaras, and has numerous followers among temple Archakas. This system has also an elaborate literature of its own in the form of Samhitas among the authors of which are mentioned *Kasyapa*, *Marichi*, *Bhargava* and *Atreya*. There is also a *Vaikhanasa Sutra*, and Kalidasa probably refers to the mode of life prescribed in this system in the well-known verse beginning

वैखानसं किमनया व्रतमाप्रदानात्

in Act I of *Sakuntala*. It would appear from the discussions in the Pancharatra Raksha that each of these systems designated the other as unvaiddic, and enjoined its respective followers to confine themselves to its own system. This is wisely explained by Sri Vedanta Desika as but the usual method of various systems to extol its own merits against rival ones, and as not deserving serious consideration. He accepts both systems as authentic and binding on the respective adherents, and deprecates changes in the system of worship as unshastraic.

Temple construction, temple ritual, and temple *ulsavas* are important topics treated of by various Samhitas in the Pancharatra. This is the topic of their *Kriya* pada. The Pancharatra as well as the Vaikhanasa and the Saiva and other Agamas are all based on the Hindu religious principle that the deity appropriates a duly consecrated image or *sila* as his abode and is present there at times of worship, if not perpetually. It is therefore this spiritual presence in the image and not the image itself that is the object of worship, though the material of the image, according to the accepted theory, is transformed into *Suddha Satwa* or unalloyed pure matter by the ceremonies of consecration, as mentioned already.

We thus see that this Pancharatra Tantra has deeply affected the religious tenets, habits, and thoughts of a large class of Hindus from the earliest times. Professor Jacobi says that the ancient Bhagavata cult dates from a period long anterior to the rise of Jainism in the 8th century B. C. He thinks that the Ajivakas

referred to in the earliest Jain and Budhistic works must have been Bhagavatas of the Vaishnavite school ; whatever this may be, we have seen that the Mahabharata, which in its Narayaniya may be taken to belong to a period earlier than the 4th century B. C. or about Panini's time, refers to this Tantra as Mahopanishad and consequently its high antiquity even at that time seems to be a necessary fact. Western scholars generally state Sri Krishna, His brother Balarama, and Sri Krishn's son and grandson to be the originals of the deities known as the four Vyuhās. This is hardly reasonable, as the opposite may be equally true, that the persons were named after the names of the deities.

It is somewhat curious that the true meaning of the word Pancharatra is a matter of considerable doubt. One Samhita states that the system is so called because it consists of five lectures delivered by God Narayana to five deities, Ananta, Garuda, Vishvak-sena, Brahma and Rudra respectively, during five nights. Another Samhita derives the name from the idea that five other systems, Sankhya, Yoga, Pasupata, Boudha and Arhata are obscured by it, *i.e.*, made 'nights'.

पंचेतराशि शास्त्राणि रात्रीयन्ते महान्त्यपि ।

तत्संनिधौ समारब्धसौ तेन लोके प्रवर्तते ॥

Another derivation is that रात्रि means knowledge and the system treats of five kinds of knowledge, *i.e.*, (Tatva) truth, (Mukti) liberation, (Bhakti) devotion, (Yoga) concentration, and (Vishaya) material things. A fourth derivation reverses this and says that Pancharatra means destroyer of ignorance.

रात्रिरज्ञानमित्युक्तं पंचेत्यज्ञाननाशकं ।

Another interpretation is by reference to the five forms, Para, Vyuha, Vibhava, Harda and Archa. As these interpretations, some of them evidently fanciful, are all contained in some of the Samhitas themselves, we could infer that even in the time of composition of some of the later Samhitas, the older Samhitas had become so old that the true meaning of the name of the system had become lost in obscurity. Dr. Schrader of the Adyar Library, has, in his very learned and informing introduction to the Pancharatra Agamas, and the Ahirbudhnya Samhita, recently published at Adyar, brought together a considerable body of information on the nature and tenets of the Pancharatra Tantra. The learned Doctor is of opinion that the Samhitas must be older than the 8th century A.D., but later than the 3rd or 4th century A.D. This is of course not going far enough for us, but it must be mentioned that some of the Samhitas contain probably recent matter. The best corrective to the assertions of Western scholars bringing down the dates of our ancient works is for us to study, publish and examine them on scientific lines, and refute their arguments by their

own methods, which are strictly scientific, however much the actual conclusions may be the result of prejudices, wrong premises, and scepticism as to our originality in many things. Thus Dr. Schrader finds that the Ahirbudhnya Samhita refers to the Skandha Vadins, Vijnana Vadins and Sunya Vadins among the Buddhists, and concludes that the Samhita must be later than the rise of the Mahayana school which is placed at 300 A. D. This is assuming that these Vadas were unknown earlier or were not adopted by the writers of the Mahayana school from earlier Buddhistic writings. Another assumption of these scholars is that the references in some of the Samhitas to the Dramida or Tamil Veda of the Alwar Sathakopa must drag down the period of the Samhitas in question to at least the 7th or 8th century A. D. if not later. This again depends upon the assumption that the times of the earlier Alvars including Nammalwar are necessarily long after the beginning of the Christian era, a conclusion which is yet to be established indisputably.

My object in this paper has been more to describe the influence of the Panchratra system on our daily life than to fix accurately its chronological position. I shall be content if I have succeeded in arousing some interest among English-educated Vaishnava young men in our midst as to the nature of the system and its importance. I have no doubt that the Visishtadwaita system of philosophy though not directly based on the Pancharatra has been tinged deeply by it. It has by its insistence on the one hand of Narayana or Vasudeva, as the only God to be worshipped, and by conceiving all acts of duty as his worship, tended much to simplify and purify the life of the Vaishnavite, and impart a wholesome discipline to his mode of thought and conduct. It has acted as a corrective to the Mayavada of Sankaracharya and his predecessors, and preserved the worship of a personal God to a large body of Hindus with its accompanying moral and spiritual influence. The Pancharatra must be considered as a reaction against the speculative pantheism apparent in some of the early Upanishads, as well as against the enormous multiplications of the Vedic rituals of the Karmakanda. The earliest Bhakti Sutras of Narada and Sandilya are the direct outcome of this reaction, in the same way as the rise of Buddhism is a non-theistic expression of the reaction against ritual-multiplication. Buddhism which dethroned the Gods, and levelled the castes did not succeed in purifying life for long, as the spread of Saktism coloured Buddhism itself, and the development of Mahayanism substituted Budha Himself as an object of worship in the place of Narayana, Sankarshana and Vasudeva. It is no more correct to say that the Pancharatra school commenced among non-Aryan Abhiras and gradually spread higher than to say that modern Vaishnavism is a non-Aryan religion because in Bengal the Vaishnavite followers of Sri Chaitanya are mostly non-Brahmins.

The learned writer in the Arya has accurately expressed the growth of religious ideas as consisting of three stages, the spiritual,

the symbolic, and the conventional. Spiritual ideas spring among the wisest, and though they spread to the laity, the latter are unable to retain them for long. Hence the need for symbolic expression which affords a tangible rest for high and difficult ideas. Hence the growth of the vast Mantra Sastra, and the rituals of the Pancharatra and other Agamas. We are certainly now in the conventional stage where the meanings of symbols are largely forgotten, and there is only the lifeless performance of various acts denoting spiritual ideas. Religion can become a living force only if these ideas beyond the conventional and symbolic expressions can be caught and preserved, and the proper method is not to ignore the symbols and abandon them as superstitious but to restore their use with knowledge of the underlying ideas. Take for instance the institution of the Panchayajnas, the Mahayajnas as they have been called. These have, by the purity of their conception and the simplicity and adequateness of their expression, tended largely to replace the Vedic Yajnas and their all-absorbing activities. In the Panchayajnas we have the five worships so to speak, of Gods, Pitris, beings in general, men in our midst, and lastly the rishis : can there be a grander conception than this of the duty of man to express, every time he satisfies his inner craving for food, his gratitude to God and his agents, his duty of kindness to animals and of hospitality to men, as far as is possible, and the need for study every day ; to mark the fact of his being an intellectual and moral being, with an inner nature approaching the splendour of God Himself. The earliest Sutras and Smritis inculcate the duty of the Yajnas, but without the symbolism the duty is apt to be forgotten. But the symbolic performance is after all no good unless the underlying ideas are kept in the foreground, and made actually to permeate our life and acts. So again the institutions of *Ekantya* or fixed allegiance to one Deity and the *Panchakala-anushthana* or the division of daily duties into five parts. These institutions are special to the Pancharatrin, but certainly are inculcated and enjoined in Sruti and Smriti texts in slightly different forms. *Ekantya* is the considering of Narayana as the highest Deity for worship, and *Paramaikantya* is this again and in addition the resolve not to pray for mere worldly fruits but to aspire after the greatest ambition of all men, *i.e.*, moksha directly from God Narayan. The well-known Sruti text

“ एकं सद्दिमा बहुधा वदन्ति ”

and the text of Manu, (12, 123)

एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।

इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥

show that the idea of one Deity as the ultimate cause of all and fit object of worship is an early conception and this is strengthened by the Pancharatra conception of *Ekantya*. The *Paramaikantya* or

disregard for any fruits other than service of God Narayana is amply expounded in the text of Bhagavat Gita which decries worldly fruits and enjoins Nishkama Karma.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्माते सङ्गोऽस्वकर्मणि ॥

And again

मम्मना भव मङ्गलो मयाजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमारमानं मत्परायणः ॥

The practical effect of this Paramaikantya of the Vaishnavite is the abandonment of the numerous Vratas and observances, as for instance, worship of the Navagrahas, and numerous other deities generally, and the frittering away of valuable time in fulfilling elaborate vows for mere worldly fruits.

And finally the emphasis on the fivefold duties inculcated in the Panchakala idea is nothing else than the natural desire to permeate daily acts with thoughts of God, and set apart a special time in the nights for yoga or serious contemplation. That all our daily acts have to be done as His worship is well laid down in the Bhagavat Gita (VIII, 27).

यत्करोषि यद्भासि युञ्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

And again

यतःप्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

I do not wish to prolong this paper by dwelling on the other speciality of the Pancharatra, the need for the observance of the five Samskaras, the Tapa, Pundra, Nama, Mantra, and Yaga or daily worship. It may be that these were merely symbols invented for purposes of recognition and creation of an *esprit de core* at a time when general practices were loose and unreligious. But the orthodox view about the nature of these is fully set out by Sri Vedanta Desika in his *Sachcharitra Raksha* where we find that the practices had commenced or become recognised in the Vedic times and were not mere innovations of bigoted men of the later day. All the same it is greatly desirable that these special features are not accentuated in these days when the letter of the rules is more appreciated than the spirit, and when numerous unedifying disputes among the Vaishnavites are the results of indiscriminate attachment to particular marks and depreciation of contrary or variant ones. One of the objects of all earnest Vaishnavites must be to minimise as far as it lies in their power sectarian differences and bring about a spirit of concord and brotherhood among the two great communities of Srivaishnavas. This can result only from real toleration, and broadmindedness, and respect

for opinions different from our own. We have the example of our leading Acharyas themselves in this toleration and respectful bearing towards those of different views. We know how stoically Sri Vedanta Desika bore the slights and insults of ignorant and misguided men who differed from him, and we know that Sri Manavala Mahamuni never referred to Sri Vedanta Desika except as an *Abhiyuktha* or respected writer. It behoves us, therefore, in carrying out the injunctions of our Acharyas to remember their toleration, respect, and regard for those of different opinions, and to bear in mind that even above God-worship, the worship of His servants, the Bhagavatas, is enjoined and extolled. I shall close these remarks by referring to the stanzas in which Sri Vedanta Desika has laid down that service to the servants of Bhagavan should be the highest aim and object of all men in this world and the next.

स्वतंत्रस्वामित्वात् स्वबहुमतिपात्रेषुनियतं
 श्रियः कान्तोदेवःसखलु विनियुक्तेचिदाचिदौ
 यथालोकाभ्यायंयतिपतिमुखैराहितधियां
 ततो नःकैकर्यं तदभिमतपर्यन्तमभवत् ॥
 नाथंनस्तृणमन्यदन्यदपिवा तन्नाभिनालीकिनी
 नालीकस्पृहणीयस्यौरभमुच्चा वाचा न याचामहे ।
 शुद्धानां तु लभेमहि स्थिरधियां शुद्धान्तसिद्धान्तिनां
 मुक्तैश्वर्यदिनप्रभातसमयासत्तिं प्रसत्तिमुदुः ॥

HOW KANT PROVED A FUNDAMENTAL TENET OF THE VEDANTA PHILOSOPHY.

BY

Dr. Sarasi Lal Sarkar.

The whole material world, extended in time and space, is as such known to us only through our mind. Through our mind as constituted of senses and intellect, we regard things in the form in which they appear to us, that is, as they are reflected in human consciousness. Our mind according to its nature, can never furnish us with anything but representations. Consequently this whole world and with it our own body, in so far as we regard it through our mind, that is, as corporeal in time and space, is nothing more than our representation.

So the supposition naturally arises that the material world as presented to us through our mind is merely the form in which things appear to us and they may not be really what they are in themselves. Then it becomes our business to try to discover what things are in themselves, that is independent of, and apart from, our consciousness

in which they are represented. Accordingly the fundamental question is, what are things in themselves, apart from the form which they assume in our consciousness.

To ascertain this, we have first to analyse the representation realised in our consciousness, and decide what part of it is *a priori*, that is, inherent in ourselves previous to all perception whether external or internal, and therefore belonging to the innate functions of the intellect itself, and what part we appropriate *a posteriori*, that is, by means of internal and external perception, and consequently have to regard as partaking of the nature of things in themselves. Every representation contains as such two supplementary halves, a representing subject and a represented object. No representation is without a subject, none without an object.

One philosopher tries to impress the idea graphically thus. "If we compare the perceptual world which is our representation, to a textile fabric in which subjective and objective threads intersect as a warp and woof, then all that is objective, named "critique of pure reason," which is the foundation stone of the Modern German philosophy. Heine says of Kant,—"Strange contrast between the man's outward life and his destructive, world-smashing thoughts. * * * He was the perfect type of the small shop-keeper. Nature had meant him to weigh coffee and sugar, but fate willed that he should weigh other things and put a God on his scales, and his weighing was exact." Now this world-smashing thoughts of Kant, or the weighing God in balance on the part of Kant is nothing more than the discovery in Europe, some of the fundamental tenets of the Vedanta philosophy, which our Rishis—even in our present-day godly-men like our Paramahansa Deva—came to know by direct realisation, instead of the uncertain method of employing the reason, which has no power of observing objects as they really exist, but was concerned only with our ways of understanding objects. An account of these *criteria* as well as the methods in which Kant used them, is given independent of ourself, "given *a posteriori* may be compared to the thin, isolated threads of the shuttle. The warp, on the contrary, which is previously, that is *a priori*, stretched out to receive little by little these interweaving threads and work them into a fabric, that is the natural, innate forms of the subject, the totality of which we call understanding."

The task of philosophy consists in finding out what things are in themselves, that is independent of, as perceived through our mind. We must, therefore, first of all deduct from things that which our intellect contributes to them, namely those forms which inhere in it originally, that is *a priori*, and in which it ranges all materials furnished from without so as to weave them into experience.

The following six *criteria* may serve to distinguish these *a priori* elements of knowledge or innate functions of the understanding from

those which came to it *a posteriori* or through perception. These *criteria* were first found out by Kant about the middle of the 17th century and described in his book named "Critique of Pure Reason," which is the foundation stone of the modern German philosophy. We quote them below from the book named Elements of Metaphysics by Paul Deussen, which is one of the best books, showing some of the relations between the Vedanta philosophy and the German philosophy. Those are as follow :—

(1) Whatever is necessary to transform perception, given as affection of senses into perceptual representation, and consequently precedes all experience as a condition of its possibility, cannot originate in experience but within ourselves.

(2) Whatever comes to the intellect from without, has the character of contingency, it might be otherwise, or it might even not be at all, that is, I can imagine it as non-existent. Now in my representations, there are certain elements which cannot be thought away, like everything else, from which it follows that they do not belong to that which exists independently of myself, but must adhere to the intellect itself.

(3) For the same reason all data given from without merely suffice to state what is there, but not that something is necessarily so and not otherwise. Perception has no tongue for the word necessity, consequently all determinations of things, with which is associated the consciousness of necessity, must originate, not in perception, but within myself.

(4) From this it follows that sciences, the doctrines of which have *apodeictic* certainty, cannot have attained it from perception, and that consequently that part of the perceptual world to which they refer must belong to the elements originally inherent in my intellect.

(5) Perception can only furnish me with sensations. These are as such, isolated and fragmentary, for, difficult as it is to grasp at first, the materials of sensation given from without contain only the sensations themselves, but not any connection between them for such a connection is merely the link between the different sensations and therefore not itself sensation. Consequently that faculty which makes of the variety of perception a unity and creates coherence between my representations must belong to me *a priori*. Therefore whatever serves to establish the continuity of nature, belongs to innate functions of my intellect.

(6) Perception can never embrace infinity. If, now, I find in my representations of things, elements of which I am conscious as being infinite, it follows with certainty, that I have not taken them from perception, but must possess them as forms of my intellect, wherefore,

however far I proceed in representing, I can never get beyond them, in which precisely consists their infinity.

Kant used these *criteria* to prove that three constituent elements of the surrounding perceptual world, are forms belonging originally to our intellect, in which we range the material of perception, to transform it into representations. These, therefore, must be withdrawn from nature in order to retain as remainder, things in themselves. They are :

1. Space.
2. Time.
3. Causality.

That it is these three which distinguish the surrounding phenomenal world from that of Being-in-Itself (or Brahman). In fact Kant has tried to prove the doctrine of Maya of Vedanta. For in the Hindu Sastras, Brahman has been characterized as देशकालानवच्छिन्नसर्वविक्री यारहित etc.

The Upanishad declares of Him as—

स एष नेति नेत्यास्माऽगृह्यो न हि गृह्यतेऽशीर्यो
न हि शीर्यतेऽसक्नो न हि सज्यते। etc.

We append below the proof of Kant that space is that constituent element of the perceptual world by means of which all objects are determined in position towards each other. It is, as such, not something independent of myself, but an *a priori* form of perceiving.

First Proof.

I have the representation of space. This representation must come either from experience or from myself. Now it cannot be drawn from experience, because every experience presupposes it, for what makes experience is my referring certain sensations to something outside of me and their diversity to different places outside of each other. This presupposes in every experience, the representation of space. Consequently, it must spring not from experience but from intellect itself.

Second Proof.

In my representation of the outer world, I can think away everything except space. I cannot imagine that there is no space, whilst I can easily imagine that there are no objects in space. I can, for instance, think away everything in the universe, but not the space, which fills it, for to think away space, is absolutely impossible. Hence follows that space belongs not to the represented objects, but to my representing faculty, for from this and this alone I can make no abstraction when I am representing.

Third Proof.

All particular determinations of space are necessary and whatever contradicts them is impossible. It is necessary, in order to reach a thing to transverse all parts of space which separate me from it ; it is impossible to be nowhere or in two places at the same time. Every one feels that the certainty of this and similar determinations is of quite a different kind from that which comes to us through often-repeated experience. For experience can only tell me that until now something has never been otherwise than so and so; but not that something is necessarily so and not otherwise. Hence space, the determination of which are throughout necessary, cannot originate in experience, but must come from myself.

Fourth Proof.

Geometry pronounces all its propositions *apodeictically*, that is, with the consciousness of necessity. This is the reason why this science knows properly neither controversies nor hypothesis with which the empirical sciences teem in all departments. Hence it follows with certainty, that the dogmas of geometry cannot be gathered from perception, that consequently the subject of this science is not empirical. Now the subject of geometry is space and it is only in order to investigate the laws of space that geometry imagines its points, lines, surfaces and bodies. For in these the nature of space is manifested in the same way, as the nature of characters which the dramatist wishes to depict is revealed in the actions which he invents for the purpose. Space therefore is an *a priori* representation.

Fifth Proof.

Every external perception (whether of a body or of its image on the retina of the eye) consists of an infinite multitude of parts which, as mere affections of my ego, have no relation whatever to each other, but only a relation to me. Therefore that which links these into a connected perception, must lie not without, but within me. Now the tie which connects the infinite multitude of external affections (whether given by one sense or by several) into the unity of external perception is space. Consequently the space must lie within, not without me.

Sixth Proof.

Space is infinite. I know with the utmost certainty, that beyond all solar systems, in regions where no telescope can penetrate, no experience reach, space still continues. From experience I cannot know this. It follows, therefore, that I know it *a priori*.

Kant proves that as space is the order of things according to their position, time is the order of things according to their sequence,

so causality is the order of things according to their action. So the proofs given above for proving that space is *a priori* are applicable with necessary modifications for proving that time and causality are *a priori* also.

Thus Kant proves independently by reasoning what was already stated by Sankaracharya in his commentary that Brahman is outside देश काल निमित्त ।

SWAMI VIVEKANANDA—THE SUPER-HINDU*

C. V. Krishnaswami Ayyar, B.A., B.L.

To adopt the language of Milton "this is the month," the 12th of January was "the happy morn, wherein" Paramahansa Ramakrishna's spiritual son, Narendra—a prince among men—was born.

After many celebrations of the birth-days of Swami Vivekananda and his Great Master, it will be unnecessary for one, I believe, to justify gatherings such as this. But if there be any in this audience who is still unconvinced I would address a few words to him. Though all may not agree with the enthusiastic admirer who said that Swami Vivekananda was our "*supreme teacher*," I think there are few indeed who will endorse the sentiments of a Missionary Gentleman who in the plenitude of his charity described the Swami as a "religious charlatan of doubtful capacity." I think all impartial men will feel that, from the most critical view point, the correct estimate of the value of the Swami's activities and influence was given when the Lahore tribune said of him soon after his passing away, "Allowing for all that his detractors might say about the failings in his character, or the short comings in his teachings, Swami Vivekananda was a truly remarkable man, a man of wonderful powers of persuasion and strength of will, who with a larger experience of life and a deeper initiation into the realm of spirituality, might have worked wonders in the way of rousing his countrymen from their comatose condition in matters religious and social if his life had been spared longer. What the Swami however achieved during his short term of public life was no small thing. He it was more than any other scholar or preacher that contributed to establish the claim of philosophic Hinduism to respectful attention and careful study among the people of the West by standing forth in their midst as a concrete and brilliant example of the culture produced by it. In his own country his genius has brought into being a movement of practical benevolence which reminds one of the monks of old who

* Lecture delivered at the 55th Birth-day celebration of Swami Vivekananda on the 21st January 1917, at the Ramakrishna Home premises, Mylapore, Madras,

went about preaching and practising the gospel of service to humanity. Vivekananda was great in action and in organising capacity and as men of action have to come in contact and friction with the world, Vivekananda had his critics and detractors, and although the universal love and admiration that followed his Guru may not be his lot, and although judged by the conventional standards he might be found failing here and there, not even his severest critics could deny that Vivekananda was a remarkable personality and a heroic character the best of whose aspirations and energies were devoted not to the aggrandisement of self but to the uplifting of his fallen countrymen." Without doubt the Swamiji satisfied Carlyle's definition of a great man, and as that sage put it "great men taken up in any way are profitable company. We cannot look, however imperfectly upon a great man without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near. The light which enlightens, which has enlightened the darkness of the world ; and this not as a kindled lamp only, but rather as a natural-luminary shining by the gift of Heaven ; a flowing light fountain, as I say, of native original insight, of manhood and heroic nobleness ;—in whose radiance all souls feel that it is well with them. On any terms whatever, you will not grudge to wander in such neighbourhood for a while.....Could we see *them* well we should get some glimpses into the very marrow of the world's history." A contemplation of the careers of the great teachers of humanity who preached the superiority of the path of righteousness is of special value to-day when materialism stands unmasked and moral precepts have gone into the melting pot in the conflagration that is being witnessed in the battle fields of Europe ; when even enthusiastic devotees of the cult of mammon stand aghast at the atrocities of their fellow-voterics.

To those who already know few words indeed are needed, and I do not propose to inflict on this audience a long narration of the Swami's life-history. You are all aware that the Swami was born on the 12th of January 1863 ; and that when he was but two years old he used to play with his Syce at being a *Byragi* clothed in ashes and kroupina—a curious play indeed for a baby ;—that if a Sadhu came to beg, his parents had to lock him upstairs to prevent his giving too much away, and that he felt at that time that for some mischief he had been sent away from the presence of Siva. You have doubtless heard of the feverish longing to reach God that had wakened in him when a boy ; of how he would begin to repeat a text before sunrise and remain all day repeating it without stirring. He was put to school like other boys—and went through the same educational mill as most of us have gone through, though in his case the mill ground exceeding small indeed. He then passed on to the college where he appeared to a sympathetic fellow-student, well-known

now as Professor Brajendranath Seal, as "undeniably a gifted youth, sociable, free and unconventional in manners, a sweet singer, the soul of social circles, a brilliant conversationalist, somewhat bitter and caustic, piercing with the shafts of a keen wit the shows and mummeries of the world, sitting in the scorner's chair but hiding the tenderest of hearts under the garb of cynicism; altogether an inspired Bohemian but possessing what Bohemians lack, an iron will, somewhat peremptory and absolute, speaking with accents of authority and withal possessing a strange power of eye which could hold his listeners in thrall," though throughout these days his inner struggles were going on with harassing doubts and despair of "reaching certitude about the Ultimate Reality." After a course of reading of Hume's scepticism and Herbert Spencer's doctrines his restless soul was unsatisfied and he joined the Brahma Samaj to leave it when all that its great representative, Maharshi Devendranath Tagore, could say in answer to his question "Mahasaya, have you seen God" was "Boy you have the Yogi's eyes." You are all familiar with the incidents of the historic meeting between Vivekananda and his beloved Master when he passionately asked him "Sire, Sire, have you seen God" and was given the unhesitating answer "Yes, my son, I have seen God, I do see Him just as I see you now before me. Only I see the Lord in a much more intense sense and I can show Him to you." After this meeting, the fruitful discipleship of six years began, wherein the Bohemian collegier was turned into one of the most thorough-going Vairagis in modern Indian history. You must have heard of the unbounded love between the Master and the Swami which made the Teacher say when remonstrated by the pupil for asking for financial help from his friends when the pupil's father died, "Oh my Noren, my dear Noren, do you know that I can do anything for you? Aye! for you I can go begging from door to door." You have all read how on the eve of the passing away of his Master he went to Buddha Gaya and sat there in meditation repeating the firm resolve of Goutama—"Let my body dry up, as it were, on this seat; let the flesh thereof and the bones sink into dissolution; without realising the enlightenment which is difficult to attain even in aeons this body shall not rise from its seat" and how at last the joyous-revelation of the great Truth came. I am sure you know the story of his introduction by his Master into the beatitude of *Nirvikalpa Samadhi*; and remember how when he told Bagavan Sri Ramakrishna "Sire, I wish to remain immersed in Samadhi like Sukadeva for five or six days at a time, and then to return to the sense-plane for a short while if only to maintain the body, and then to revert to that state of blessedness," the Guru conscious of the great mission for which the Swami had come into the world said "Fie! For shame! You are such a big receptacle! Does it befit you to speak like that? I thought that you were like a huge banian tree and would give shelter to thousands of weary souls. Instead of that you are

seeking for your own Mukthi, your own salvation ! Do not think of such small things, my boy ! How can you be satisfied with such a one-sided ideal ? My *forte* is all-sidedness. I should like to enjoy fish, for instance, in a variety of ways—such as fried, boiled, made into soup and pickled. I enjoy the Lord not only in His unconditional state of oneness, as Absolute Brahman in Samadhi, but also in His various blessed Forms through sweet human relationships. So do thou likewise. Be a Jnani and a Bhaktha in one." You can picture in your imagination the scene at the death-bed of Sri Ramakrishna when the Master said " Narendra will teach others " and he replied " No." The Guru exclaimed in emphatic language " You *have* to do it ! Your very bones will *make* you do it," and saying that transmitted all his powers to him, and ended by saying " Oh my Noren, my Noren, now I am really a Fakir, a penniless beggar having given away my very all and everything to you. By the force of this power, this Sakthi, transmitted by me to you great things will be done by you in this world, and after that only will you go back." Then a last lingering doubt passed across the mind of Noren and he wanted a proof of the true worth of his Master in the terrible moment of mental and physical anguish which he was passing through. The Master then suddenly turned round and said " O Narendra you are not yet convinced ! He who was Rama and Krishna is now Ramakrishna in this body *not merely from the standpoint of Vedanta* but literally so." You have read of the famous visit at Antpur where before the blazing fire and crackling wood the Master's foremost disciple made the vow of life-long renunciation, and like St. Francis of Assisi took poverty for his bride, of his pilgrimage to Badrinath with his first disciple Sadananda; of the beginning of his grand tour with the purpose of losing all that he held dear and near and wandering with begging bowl in hand as a free Sannyasin having only his own soul for companionship. Of his meeting Pavhari Baba at Gazipore when the Swami doubted for a moment whether his Supreme allegiance was due to him or to Ramakrishna; of the vision he then had of his Master and how he cried out in spiritual agony "No, No, it must be Ramakrishna. It is Ramakrishna. Let me remain true to thee. I can go to none other; none other. Oh thou art my God *Ramakrishna! Ramakrishna*". You have heard of his pilgrimage to the father of mountains, the Himalayas and how he was lost for many days among its summits "where meteors shoot, clouds form, lightings are loosened, stars come and go ;" and of his well-known visit to the Maharaja of Kethri and his meeting with a Nautch Girl whom he declined first to give audience, but subsequently allowed her to come and she sang :—

" Oh Lord look not upon my evil qualities ,
Thy Name, Oh Lord, is same-sightedness,
Make of us both the same Brahman,
One piece of iron is in the image of the temple,

And another, the knife in the hand of the butcher,
But when they touch the Philosopher's stone,
Both alike turn to gold.

So, Lord look not upon my evil qualities ;
One drop of water is in the sacred Jumna,
And another is found in the ditch by the road-side,
But when they fall into the Ganges,
Both alike become holy.

So, Lord, look not upon my evil qualities.
Thy name, Oh, Lord, is same-sightedness,
Make of us both the same Brahman."

how after hearing it, "the scales fell from his eyes" and his sense of prudery and sex distinctions disappeared is a familiar story. Then followed the great meditation at Kanniakumari where seated by himself on the last stone of India he thought of the purpose and fruition of the Indian World. India in all its vastness and glory appeared to him in beautiful vision and his soul penetrated into the insurmountable barriers that had blocked up Indian progress. At the end of these spiritual longings tears came from his eyes and he resolved to consecrate, from that moment, his life to the service of India, particularly to "the outcast Narayanas, to the starving Narayanas, to the millions of oppressed Narayanas of his land," and as a means to this end he took a vow to preach the greatness of his religion and his civilization to the West. His eventful visit to Madras where according to the authorised biography he rose to "his highest level" and gained a group of staunch disciples ; the consolidation of his intention to attend the Parliament of Religions, to a large extent through the good offices of that ever generous and farseeing patriot Mr. Justice (now Dr. Sir S.) Subramania Iyer, the early days of trouble and poverty in America when providence in the shape of an old lady made it possible for him to attend that Parliament ; the brilliance of his first speech in it which made Hindus feel in the language of Keats

" like some watcher of the Skies
When a new planet swims into his ken ;
Or like stout Cortez, when with eagle eyes.
He started at the Pacific-and all his men,
Looked at each other with a wild surmise
Silent, upon a peak in Darien" ;

his conversion of the Parliament of Religions from a heathen show into a Hindu triumph ; his fruitful visits to England which gained for India the services and devotion of that marvellous woman, Sister Nivedita ; his triumphal re-entry into India ; the foundation of the Ramakrishna Mission on a permanent basis with all its benevolent activities in the hills and in the plains ; his visit to the Paris Congress of Religions ; his final return to India ; the great vision he had near Crete which made him doubt the historicity of Christ ; his

last illness and entrance into the Mahasamadhi closing "the lofty design of his life in like effect, loftily lying, loftier than the world suspects, living and dying." These and other interesting incidents of his all too short career on this planet have been faithfully recorded by his devoted disciples ; and to those of you who desire to know them in greater detail I would say "Invest a few rupees on the four volumes of the semi-centenary-memorial edition of his life."

Of his personal characteristics, physical and mental, I wish to say a few words, as on an occasion like this an admirer rejoices to dwell upon the beauties of his hero's personality. Those who have had the privilege of seeing and hearing him, even for a little while, can never forget his face and his eyes of which one can truly say with Carlyle "we have seen gleams in the face and eyes of the man that have let you look into a higher country ;" his look of "mingled gentleness and loftiness that one sees on the faces of those who live much in meditation—the look that Raphael has painted for us on the brow of the Sistine Child ;" his "Mongolian jaw" which he himself regarded as a sign of bulldog tenacity of purpose ;" his physical prowess which made a Madras admirer call him "Pailwan Swami" , the acuteness of his intellect ; his wide range of reading and the keenness of perception which made a famous Jaipoor Pundit who taught him Panini's Ashtadhyaye say at the end of three days' teaching that he had nothing to teach to a pupil who knew all ; his oratorical gifts that made no less a man than Babu Surendranath, the acknowledged leader of Indian Orators, speak of him "as the greatest public speaker India has ever known" and the New York Critic describes him as "an orator by divine right ;" his power of intense work which would make him work for 24 hours at a time "almost like a lunatic" as Sister Nivedita would put it ; his sense of non-attachment which made him even "as the Lion not trembling at noises, even as the wind not caught in a net ; even as the lotus leaf untouched by the water, wander alone like a Rhinoceros;" his indifference to criticism ; "never startled or credulous under success nor un-nerved by external failure"; his anxiety to have the heart of Buddha and the intellect of Sankaracharya and above all the magic power of his sweet voice which so touched even the ascetic Bhagavan Ramakrishna after he first heard the Swamiji sing, as to make him cry out with tears in his eyes "My boy, My boy, How I have been anxiously waiting for you for years. At last you have come—why did you make such delay in coming."

An interesting life no doubt, a beautiful and blazing rocket—but what is its permanent value asks the critic ? What is its contribution to Human Progress ? That is the question which I wish to answer, according to my lights, in the few more minutes during which I intend to bore you. Students of the history of ancient religions are well aware that during the ages in which they have

satisfied the spiritual hunger of their followers, they have changed form and colour, many times. Not that the essential conceptions have been replaced by other ; but there have been shifting of *emphasis*. At one time the speculative aspect has been predominant ; at others, the emotional is uppermost. At a third, the external forms lead ; at another time "conduct is three-fourth of life." During every one of those stages, the other aspects also exist. But they play second fiddle. Even so with Hinduism. The Vedic sacrificer, the Upanishadic Philosopher, the followers of the Sankya, Vaiseshika and Nyaya systems ; the Varnasrama Dharmist whose life was rigidly regulated by the Code of Manu ; the Buddhist who "freed religion entirely from the argument of the super-natural, and yet made it as binding in its force and as living in its appeal as it ever had been ;" the intellectual Jnani the Sankarachariar's school ; the great Bhaktas of the sects of Ramanuja and Eknath ; the sishya of Madhva with his exaltation of the Guru; the Chela of Chaitanya with his passionate devotion to personality of Sri Krishna; the Sikh with his atheletic religion; the Arya-Samajist with his veneration for the Vedas; the Brahma-Samajist half-way towards Unitarian forms and sentiments are all the results of the more or less successful attempts of ultimate Hinduism to express its main ideals and to develop the Super-Hindu who has realised cosmic consciousness and who can truly say of himself "Tat Tvam Asi". No one can say with certainty that this attempt or that attempt was the better one or the more successful one. Each achieved its special purpose. To-day we are in the threshold of another attempt to shift the emphasis, if we have not already ascended the first steps. I think a stage has arrived in the history of Hinduism wherein the old forms have ceased to satisfy altogether and a new one has to be fashioned. It is because I believe that Swami Vivekananda assisted at the birth of this new movement, and offered valuable suggestions for its guidance that I am an acolyte in his shrine, and I ask you also to worship there.

What are the characteristics of this Super-Hindu or rather the Future Hindu whose type is being developed. The first prominent trait is the emphasis he lays on the intellectual aspect of his religion. For a long time past in this country it has been the fashion to regard religion as outside the scope of the ordinary Pramanas. Often times students of religion have been told that the intellect has no place in matters of religion, and the following verse from Kathopanishad is cited to silence them—

नैवा तर्केण मतिरापनेया

प्रोक्तान्वेनेव सुज्ञानाय प्रेष्ट।

The matter does not stop there. This domination of authority over reason is sought to be carried even into the realm of the

interpretation of texts, and the enquirer is told in the language of Sankaracharya, "Whatever their mastery of all other branches of knowledge, those who do not know the Samprathaya—the traditional interpretation—of the Vedas must be discarded in the same way as we discard all perverse and ignorant people. Give up all your egoistic fancies and listen to the true meaning of the sruti. Independent effort even if continued for a hundred years can never disclose the true purport of the Sruti to those whose heads are filled with self-conceit and who foolishly assume that they have the capacity and learning to understand it themselves." It is singular indeed to quote Sankaracharya, one of the greatest of intellectual "Gladiators" India has ever produced against the application of reason to the problem of religion. But whatever he might have said, the modern educated Hindu is not likely to be satisfied with this attitude of mind. He is anxious to apply to his religious experiences and problems those methods of enquiry which in attacking all other problems he has found the most efficacious. Myres describes this method in his *Human Personality* as "that process which consists in an interrogation of nature entirely dispassionate, patient, systematic ; such careful experiment and cumulative record as can often elicit from her slightest indications her deepest truths ; and although in many directions experiments may be difficult and dubious, facts rare and allusive, science refuses to fall back upon tradition, or to launch into speculation merely because straight is the gate which leads to valid discovery, indispensable truth."

In Swami Vivekananda's own words the question is "whether the discoveries of secular knowledge is to be applied to religion ?" The educated Hindu's fondness for this method is not a sign of his cursedness as it is sometimes supposed. It is the product of the education that he is receiving every day within the walls of his school and college.

Science is the deity to which more and more incense is burnt within those precincts, and however much one may regret, one cannot in the near future at least change this attitude of the educated Hindu's mind. If you insist on the old method, the result will be that you will turn his thoughts away from religion *altogether*. To my mind the only course open now is to try and reach his soul through his intellect, and my confidence in the ultimate realities of the Hinduism is such that I have no hesitation in their satisfying the severest intellectual test. It is because the Theosophical Society attempted to do this work that it became so immensely and immediately popular, and to the extent Hinduism is presented in a scientific form to that extent it will capture the imagination and the hearts of the Hindu of to-day and of the future. Let me illustrate. Take the eternal question pronounced by Nachiketas

येवं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके
नायमस्तीति चैके

Whether there is a personality which survives disintegration of the body or whether there is none. It is the fundamental problem of all religions. You can prove the survival of such personality by quoting from Kathopanishad and the Gita and say that the Seers have said

न हन्यते हन्यमाने शरीरे

But you are not likely to satisfy the modern Hindus' inquisitive mind. If however you place the same truth in the form which the Psychic Research Society has given it, and cite Myres' *Human personality* and Sir Oliver Lodge's "*Raymond*" you are more likely to convince your hearer. Take again the question of idolatry, You may argue on the basis of ancient texts, on the experience of your ancestors immediate and remote, to show that idolatry is a necessity, and that there is nothing degrading or superstitious about it. But you will not have half the success as Swami Vivekananda himself had when he used the argumentative method. It was in a discussion between him and the anglicised Maharaja of Alwar. The Maharaja said "I have no faith in idol worship. I really cannot worship wood, earth, stone or metal like other people." The Swamiji at once turned his eyes to the walls of the room where this was said and found a photograph of the Maharaja in it. Having got it down, he asked the Raja's Prime Minister whose likeness it was. When told that it was the Maharaja's photograph, he asked him and others present to spit on it. All around stood amazed at this suggestion. Then the Swami said "What is this but a piece of paper. What objection can there be on your part to spit on it. The Maharaja is not bodily present in this photo. It does not contain his bones, flesh and blood. It does not speak, behave, or move in any way as does the Maharaja, and yet all of you refuse to spit on it, because you see in it the shadow of the Maharaja's form and think that by spitting on it you insult your Master. Even so it is with the devotees who worship stone and metal images of Gods and Goddesses. It is because an image brings to their minds their *Ishtam* in some special form and the attributes of the divinity and help the concentration of their thoughts making them partake of the divine nature that the devotees worship God in an image. They do not worship the stone or metals as such." An answer like that may not have more intrinsic value than a citation from an ancient scripture. But it satisfies the intellectual craving of the English educated Hindu, and so it is likely to have more influence with him. Several more instances of this sort may be given. But I think I have made my points sufficiently clear. Swami Vivekananda like the true teacher that he was, knew how to approach his educated pupils and he had no fear that any attempt to discuss religion from the scientific standpoint will lead

to chaos as some people imagine. In his famous lecture on Reason and Religion he says "All the world over there have been fights between secular knowledge and religious knowledge, the one claiming infallible authority as its guide, refusing to listen to anything that secular knowledge has to say on the point, the other, with its shining instrument of reason, wanting to cut to pieces everything religion could bring forward. This fight has been and is still waged in our country. The worship of the Goddess of reason during the French revolution was not the first manifestation of that phenomenon in the history of humanity, it was a re-enactment of what happened in ancient times ; but in modern times it has assumed greater proportions. The physical sciences are better equipped now than formerly, and religions have become less and less equipped. The foundations have been all undermined and the modern man whatever he may say in public, knows in the privacy of his heart that he can no more "*believe*." Believing certain things because an organised body of priests tells him to believe, believing because it is written in certain books, believing because his people like him to believe, the modern man knows to be impossible for him. There is of course a number of people who seem to acquiesce in the so called popular faith but we also know for certain that they do not *think*. Their idea of belief may be better translated as "not-thinking-carelessness." This fight cannot last much longer without breaking to pieces all the buildings of religion. The question is, is there a way out ? To put it in a more concrete form is religion to justify itself by the discoveries of reason through which every other science justifies itself ? Are the same methods of investigation which we apply to sciences and knowledge outside, to be applied to the science of religion ? *In my opinion this must be so, and I am also of opinion that the sooner it is done the better.* If a religion is destroyed by such investigation, it was then all the time useless, unworthy superstition, and the sooner it goes the better. I am thoroughly convinced that its destruction would be the best thing that could happen. All that is dross will be taken off no doubt, but the essential parts of religion will emerge triumphant out of this investigation. Not only will it be made scientific, as scientific at least as any of the conclusions of physics or chemistry, but will have greater strength, because physics or chemistry has no internal mandate to vouch for its truth, which religion has."

"People who deny the efficacy of any rationalistic investigation into religion seem somewhat to be contradicting themselves. For instance the Christian claims that his religion is the only true one because it was revealed to so and so. The Muhammadan makes the same claim for his religion ; his is the only true one because it was revealed to so and so. But the Christian says to the Muhammadan "Certain parts of your ethics do not seem to be right. For instance

your books say, my Muhammadan friend, that an infidel may be converted to the religion of Mahomet by force, and if he will not accept the Mahammadan religion he may be killed, and any Mahammadan who kills such an infidel will get a sure entry into heaven whatever may have been his sins or misdeeds." The Mahammadan will retort by saying "It is right for me to do so, because my book enjoins it. It will be wrong on my part not to do so." The Christian says "but my book does not say so." The Muhammadan replies "I do not know ; I am not bound by the authority of your book ; My book says, "kill all the infidels." How do you know which is right and which is wrong ? Surely what is written in my work is right and when your book says "Do not kill " it is wrong. You also say the same thing, my Christian friend, you say that what Jehovah declared to the Jews is right to do, and what he forbade them to do is wrong. So say I, Allah declared in my book that certain things should not be done, and that is all the test of right and wrong." In spite of that the Christian is not satisfied ; he insists on a comparison of the morality of the Sermon on the Mount with the morality of the Koran. How is this to be decided ? Certainly not by the books, because the books fighting between themselves cannot be the judges. Decidedly then we have to admit that there is something more universal than these books, something higher than all the ethical codes that are in the world, something which can judge between the strength of inspirations of different nations. Whether we declare it boldly and clearly or not, it is evident that here we appeal to reason. Now the question arises if this light of reason is able to judge between inspiration and inspiration, and if this light can uphold its standard when the quarrel is between Prophet and Prophet, if it has the power of understanding anything whatsoever of religion. If it has not, nothing can determine the hopeless fight of books and Prophets which has been going on through ages ; it means that all religions are mere lies hopelessly contradictory, without any constant idea of ethics" It is because the Swami was of this opinion that he often quoted with approval the famous saying of Buddha. "Believe not because some old manuscripts are produced, believe not because it is your national belief, because you have been made to believe it from your childhood ; but reason it all out, and after you have analysed it, then if you find that it will do good to one and all, believe it, live up to it, and help others to live up to it." And Rabindranath Tagore who, certainly, cannot be accused of want of reverence for the past says in his preface to his "*Sadhana*," as regards the claim made for traditional interpretation of holy texts, "the meaning of the living words that come out of the experiences of great hearts can never be exhausted by any one's system of logical interpretation. They have to be endlessly explained by the commentaries of individual lives and they gain an added mystery in each new revelation. To me the verses of the Upanishads and the

teachings of Buddha have ever been things of the spirit and the reforendowed with boundless vital growth."

With this support from Swami Vivekananda I hope his followers will take up the work of familiarising the educated Hindu with the rationale of many Hindu concepts and I hope to see in the near future a treatise on the essentials of Hinduism stating the scientific basis of them all in the light of "Higher criticism" issue from their Mutt. I do not for a moment believe that all religious truths can ever be proved according to the methods of modern science. There must be in religion, as in every other science, some postulates, some hypotheses which should be taken for granted; and even those in whom the love of the scientific spirit is strong, will be willing to take some ultimates at least as working hypotheses. But it is no good shrowding all but the highest steps in mystery, and trying to curb all tendency to investigation. Every effort must be made to reduce the number of truths based merely on faith and if this is done we may adopting the poet's words say

Reason and according still ;
May make one music as before,
But vaster.

(To be continued.)

MAHABHARATA

OR

THE TRUE HISTORY OF HUMAN PROGRESS.

By the divine decree of Providence human society emerges through age long toil and struggle from the pure animality of the barbarous man, and all the virtues that were infant and incipient hitherto, become strong and matured. The regency of blind ignorance which holds the sway on Matter's realm (Dhritarashtra) should continue no longer. The time has come when Dharma the rightful heir to the throne of the human heart should be installed and made to establish his sovereign power over human society. Amidst the assembly of myriads of tendencies and forces that rule society and shape its course, the installation is to take place. But before the sceptre is given to Dharma, it should be determined to whom the homage of life (Arghya) should be paid—who should be worshipped even by Dharma. Then the veteran wisdom—experience old—declares in trumpet voice whom else can homage be given to save the Lord, whom else Dharma can worship except the God of perfection! But the proud ignorance of animality raises a note of dispute and tries to thwart the purpose of wisdom. He revolts against the Lord but falls under His whirling disc (Law).

Dharma is installed and given the power to rule life. Yet, is left still the animal passion, hard to vanquish (Duryodhana), with his evil train to contend. Not so easily would he yield the kingdom to Dharma. By base deceitful means he succeeds at first to oust Dharma from his throne, insult his queenly consort, the devotional faith, and banish with them the other principal virtues as well. For the time being, Dharma and his noble band retire from the busy marts and active centres of social life into the calm repose of Nature's forest, though apparently in exile, yet in truth to grow in potency with saints and sages by conserving the energy that spend themselves up otherwise, in mere struggle with the opposing forces in society. That is not all, to make the development complete, Dharma and the brother virtues must hide their own forms from the emissaries of Duryodhana and live in disguise in the Kingdom of Virata (the Universal). Nay more,—here they must live the life of humility and patience to bide their time that they may emerge afterwards from this incognito with a mighty force and vanquish the opposing hordes. The falling wave must go down to the deepest depth of the preceding cavity to rise again to its crest of glory, so a

virtue must retire to its utmost depth of inexpression to make the conservation complete before it bursts upon the society issuing waves of energising forces of higher life. Buddha's marvellous influence upon human society would have been impossible had he not retired into the oblivion of the jungles of Uruvela and shut himself up in the closets of his self, nor could he have triumphed over Mara otherwise. The world would never have got the Christ, had not Jesus passed the major portion of his short life outside the ken of human society.

The night of disguise and humility is passed. Dharma comes out now with all the vigour and freshness of the morning sun and asserts his claim to the throne, but the animal in man would not yield it easily without a struggle—without being defeated completely. But before the struggle begins, there comes first the reason and wisdom—the voice of God—the immortal Krishna speaking through the human soul—to reconcile the two opposing parties and make the animal in man accept the suzerainty of Dharma. But no, the animality with all its evil train dies very hard. They stick to the last to the self of man and contend for supremacy with uncommon tenacity. The words of wisdom and reason—the words of God—avail not.

So the inevitable war breaks out between the Dharma's party and Duryodhana's innumerable hordes. Krishna sides with Dharma and supports his contending forces with His divine counsel. In the battle all the leading forces fall, one by one, and at last dies their chieftain Duryodhana under the smashing blow of Bhima the terrible, and ultimately Dharma scores complete victory.

This then is the history of the inner struggle and natural progress of human society and of the individual man as well,

THE BIRTHDAY CELEBRATION OF BHAGAVAN SRI RAMAKRISHNA

AT MADRAS.

The Thithi Puja of the actual 82nd Birth-day of Sri Ramakrishna which fell on the 23rd February, was really a day of special worship and prayer. The holy presence of the revered President Maharaj made the occasion still more solemn and enhanced the sanctity of the day.

The day broke with prayers and chanting of the Vedas and culminated in the pouring of oblations into the sacred fire of the Homam which was lit up in the short hours of the next morning. Its conclusion revealed a most elevating spectacle—the giving of Sannyasa Asrama to the chosen Brahmacharins of the math. In the presence of all the Sannyasins the President Maharaj, with his mind rapt in prayer, with a heart full of compassion, with blessings on his lips hands over to each of the chosen Brahmacharins the Kashaya cloth and Danda the emblems of Light and life in the Spirit, the novitiates renouncing all that is earth and earthly in the sacred fire of the Homam.

The public celebration of the Birthday was held on the next Sunday the 25th February. From the early hours of the morning the Math grounds presented a scene of animated bustle and activity. A pandal was specially erected for the occasion and a big picture of Sri Ramakrishna was placed on an altar beautifully decorated with ferns and flowers. Various Bhajana parties began to arrive gradually as the morning rolled on towards noon. Over five thousand Daridra Narayanas were fed. Students from various Colleges animated by the spirit of true social service volunteered for feeding the poor. It was a sight to see the poor fed like this. In the after-noon Mr. M K. Tatacharyar, B.A., of the Public Works Secretariat entertained his big audience with a Harikatha Kalakshepam on "Kaisika Mahatmyam" of absorbing interest. At 5-30 P.M., a public meeting was held in the pandal with Mr. V. P. Madhava Rao, C.I.E. in the chair.

The Chairman in his opening remarks said that in India the mind of the youth was confused by two points of view as regards the universe and the life of man in the universe. There was the old Hindu ideal and there was also the modern ideal of the industrial life of England, which was mostly divorced from religion and which was based upon what they considered to be the natural law or the requirements of modern times. The highest development of character was not possible in the absence of religious belief. Sri Ramakrishna emphasised this truth. He also impressed upon the people that Sanyasam did not mean flying away from the world but

uncompromising independence towards the world. These truths were recognised in Europe and the more thoughtful minds were rebelling against the material civilisation of the Continent and trying to go back to religion based on morality and principles for the conduct of life. Self-control, concentration and self-conquest were inculcated with great force only in the Hindu religion. All their efforts would be lacking in deeper meaning if they were not correlated to a great spiritual life as a whole. The world of senses and the earthly life were only a stage of preparation for the higher and spiritual world. The philosophical and religious spirit discovered by the great Hindu sages was slowly permeating the West. The great lesson of Sri Ramakrishna was the restatement of the old Sanatana Dharma. He lived amongst men and demonstrated the possibility of obtaining complete control over the senses and concentrating one's mind on the Divine.

Pandit Sriperumbudur Krishnamachariar then addressed the audience in Tamil on the life of Sri Ramakrishna.

Next, Mr. C. P. Ramaswami Iyer delivered an eloquent address on the life and teachings of Sri Ramakrishna and His contribution to the age. The full text of the lecture will appear in our subsequent issues. With the usual mangalarathi and distribution of prasada the day's proceedings terminated.

AT BANGALORE.

The 82nd Birthday Anniversary of Bhagavan Sri Ramakrishna was celebrated with great devotional eclat in the local branch of the Sri Ramakrishna Mission on Sunday the 25th February 1917. Bhajana parties from various localities of both the City and Cantonment carried in procession excellent photos of the Bhagavan and Sri Swami Vivekananda mounted on richly decorated cars, and arrived at the Mission premises by 11 A.M. A special pandal had been erected for the occasion, which was artistically furnished with buntings, festoons, etc. The Bhajana parties treated a big gathering of ladies and gentlemen assembled in the pandal with devotional music. The outstanding feature of the Day commenced from about 12 noon and lasted till 8 P.M. In the spacious grounds of the Sri Anjaneyaswami Temple at Basavangudi, about 2,000 poor people were sumptuously fed. Dozens of young men, rich and poor, Brahmana and non-Brahmana alike, without any feeling of estrangement between them, served the hungry Narayanas with delicious dishes. At 8 P.M., the Bhagavata gave a sweet Harikatha on "Dhruva Charitra" which was very much appreciated. The Bhagavata was followed by Mr. B. Puttaiya, B.A., of the Government Press, with a lucid lecture in Kannada on "The teachings of Sri Ramakrishna. Then Mr. M. G. Varada Char, B.A., B.L., delivered an eloquent address on "The Life of Sri Ramakrishna and its bearing on Modern Religious Thought."

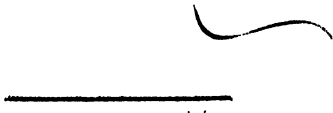
He spoke passionately and long with a deep religious fervour. The function terminated with Mangalarathi and distribution of fruits, amid shouts of "Ramakrishnaki Jai, Vivekanandkij ai, Aryavartki jai."

AT NAGPUR.

The 82nd birthday anniversary of Sri Ramakrishna Paramahansa Deva was observed in the Temple of Muralidhar at Sangam, Nagpur, on the 25th February last. Pandit Rampratap Sastri, Professor of Sanskrit of the local Morris College presided over the function. The important feature of the celebration was the feeding of the poor in the noon, who numbered more than 500. In the afternoon the proceedings began by a learned lecture in Hindi by the President. Then, there was *Samkirtan* in Bengali by the members of the local *Harisabha* followed by the chanting in Chorus the famous Ātrik "खड्गन भवबंधन" &c. which were listened to with rapt attention by the audience. In the discourses that followed, Prof Kalicharan Chatterjea M. A. Hislop College, spoke in English about the "Ideal of a universal Religion as embodied in the Life and teachings of the great saint. Pandit Krisna Sastri Ghule, of the local Vedasala dwelt on the merits of the renowned sage in chaste and beautiful Marhati whilst Babu Anath nath Das placed at the disposal of the audience the priceless gems of Sri Ramakrishna's teachings in clear and racy Bengali. The learned president then wound up the proceedings by an erudite lecture in Sanskrit. The meeting then terminated with a vote of thanks offered to the chair at about 9 P. M. by Prof Makham Lal Das, of the Victoria College of science, Nagpur.

AT OTHER CENTRES.

The Birth-day Anniversary of the Bhagavan was celebrated with usual joy and ceremony at the Belur Muth, the head quarters of the Mission and at its various other centres in India and abroad. The day was marked by devotion and invocation of the spirit that had been personified in Sri Ramakrishna. Throughout the length and breadth of the land thousands of *Daridra Narayanas* were treated with sumptuous meal. Charity, service and renunciation flowed through many channels. The sun that rose on the eastern horizon eighty-two years ago and brought about the dawn of the new awakening in the land, is slowly ascending high up in the firmament and shedding his vivifying lusture far and wide.



GENERAL NEWS.

The Fifty-fifth Birth Day of the Swami Vivekananda was celebrated by the Vivekananda Society of Calcutta at the Calcutta University Institute. His Highness Maharaja Sir Jitendra Narayan Bhup Bahadur, K.C.S.I., of Cooch Behar presided. Among those present, besides a number of European and Indian ladies, were Mr. Justices Chaudhuri and Sir John Woodroffe, Mr. B. Chakravarti M.A., Dr. Satis Chandra Bidyabhusan, Dewan Bahadur Dr. Hiralal Bose, Rai Bahadur Dr. Haridhan Dutt, etc., and several Swamis from the Belur Math. The Portraits of Sri Ramakrishna Paramahansa Deva and Swami Vivekananda were placed on either side of the dais.

The proceedings commenced with a prayer in Sanskrit followed by a Bengali song and an English recitation, the last "To the awakened India" being a composition of the late Swami. The Report of the Society was read by the Secretary. Thirty-six Saturday Public Lectures on the Vedanta were arranged during the year. A Students Fund and a Weekly Gita Class were also started and at the latter the first-sixteen chapters were treated. The Society had collected five hundred books mainly Religious and Philosophical and published the fifth revised edition of *Virvani*, a collection of all the poems—Sanskrit, English and Bengali of Swami Vivekananda. The Society had also rendered valuable services in connection with the Bankura Famine and Gangasagar Mela relief operations. Two medals—one gold and another silver were then awarded by the President for two best essays on the life and teachings of the Swami.

Among others Sir John Woodroffe briefly addressed the meeting dwelling mainly on the relationship of the Vedanta to the Tantra. Activity, sincerity, manliness and courage, the speaker said, were some of the great characteristics of the Swami, to whom he offered his garland before he sat.

The Maharaja in the course of his address said : " Although I have been more associated with the sporting world than with the religions, it gives me very great pleasure to be present here to-day at such a meeting. I have the benefit of belonging to the family directly or indirectly, of such personages as the late Maharshi Debendra Nath Tagore and Keshub Chandra Sen. Their ideas and their precepts absolutely coincide with the views of Swami Vivekananda, and it seems unfortunate that the man of to-day is unable to realise their great and unselfish aspirations.

" The great doctrine taught by Swami Vivekananda (as he learnt from his Guru Sri Ramakrishna Paramahansa) was that religion does not consist in mere intellectual assent to certain dogmas, but is a

matter of personal experience and personal realisation ; and also that every religion is founded on a perfect basis and that one has no right to dictate to the other. His great ambition was not to imitate every ethic of the West, but rather to popularise the fundamental principles of every nation in such a way as to benefit the existing principles of each country. I understand that his great ideal was "National growth," and not "Violent reform" whether social or political. He also advocated the education of the masses in secular matters, realising that education on truly liberal lines would be the crowning feature of India's religious progression.

"Before I conclude I would like to say a word in favour of another great principle which was very near to his heart. He called it the "Man making" principle. In the minds of those who are present to-day—and I hope that those who are not present will hear about what I say—may his great precept receive a proper place."

The Maharaja regretted that he could not address the meeting in Bengali as he should have done but he hoped his son would do it one day if he was given a chance.

Rai Radha Charan Pal Bahadur having offered a vote of thanks to the chair, His Highness left amid ringing cheers and shouts of "jay Cooch Behar Maharaj! jay."

The meeting was followed by the usual Mahabir Puja and Ramnam Samkirtan. The significance of these two functions is that Swami Vivekananda was very anxious to introduce the worship of Sri Ramchandra and His great devotee Hanuman into Bengal, and he believed that with its introduction would come purity and vigour into the lifeblood of the Bengali race.



